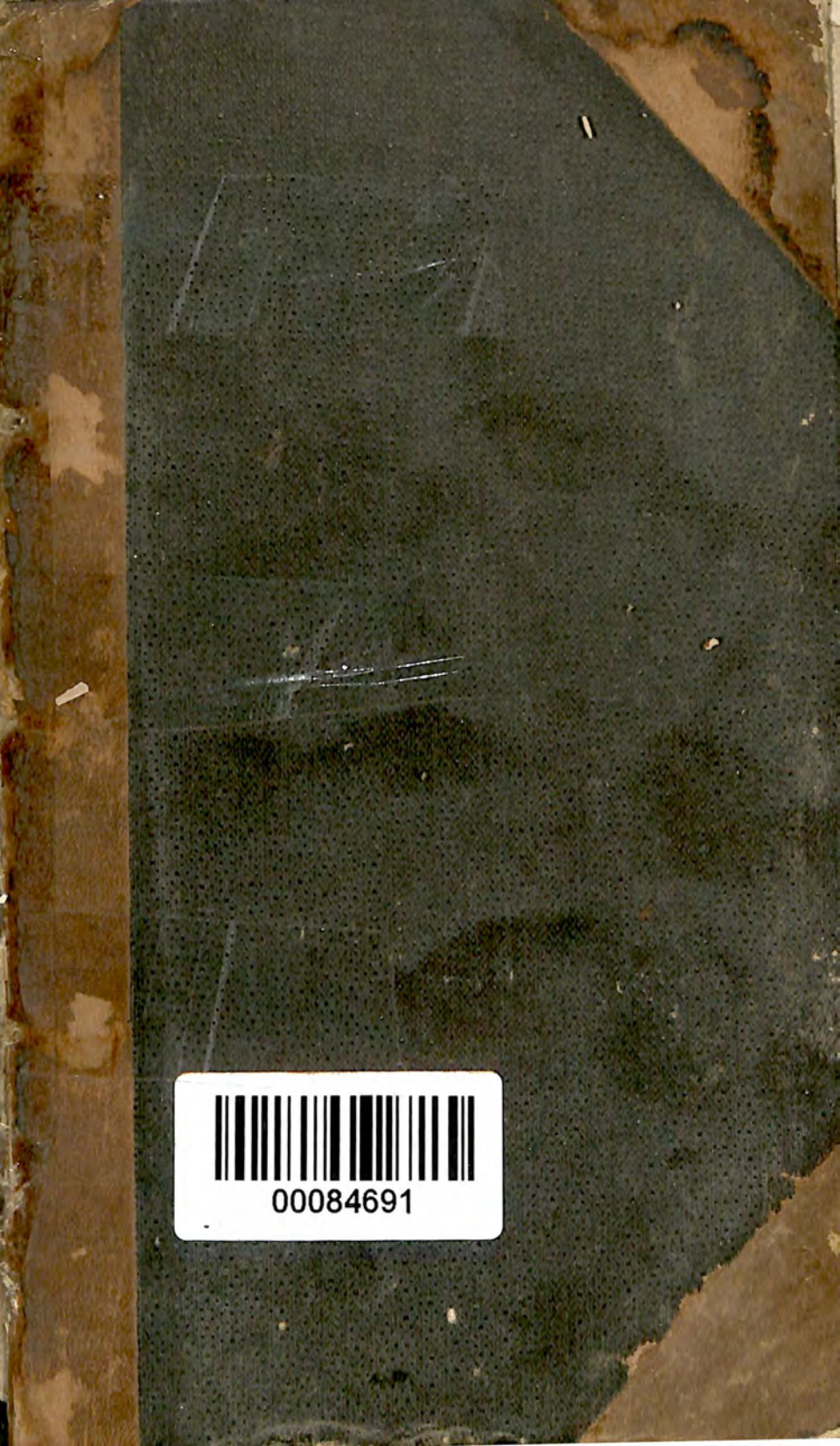
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BOMBAY BRANCH

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X. e. 23

TRAVELS

ALONG THE

MEDITERRANEAN,

AND PARTS ADJACENT;

IN COMPANY WITH

THE EARL OF BELMORE,

DURING THE YEARS 1816-17-18:

EXTENDING AS FAR AS

THE SECOND CATARACT OF THE NILE,

JERUSALEM, DAMASCUS, BALBEC,

&c. &c.

84691

ILLUSTRATED BY PLANS AND OTHER ENGRAVINGS.

BY

ROBERT RICHARDSON, M. D.

LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS IN LONDON.

VIRTUTE ACQUIRITUR HONOS.

X-e-2

IN TWO VOLUMES.

X-e-23

VOL. I.

LONDON:

PRINTED FOR T. CADELL, IN THE STRAND; AND

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1822.

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DEDICATION

TO

THE EARL OF BELMORE.

MY LORD,

THE work to which I here prefix your Lordship's name, is an account of the extensive and interesting tour on which I had the honor of accompanying you and your noble family. The greater part of the materials of which it is composed, was collected in your own presence, and under your own eye. Whatever novelty, therefore, other readers may find in perusing the following sheets, I cannot pretend to offer to your Lordship's mind, a gratification of so high a character.

But whatever part of the narrative you may honor with your attention, whether that shall represent yourself or your noble family, engaged in witnessing a religious procession, standing by the ruins of an ancient temple, or exploring the recesses of a long forgotten tomb; whether reposing on the sands of Nubia, by a field of dhoura, or by the rock at the second cataract of the Nile; whether engaged in taking an astronomical observation, or in engraving the result of it upon the rock for the information of the future traveller; whether crossing the desert on an Arabian steed, or a salt-water lake on the back of a dromedary; whether standing in pious meditation on the mount of God, or by the holy sepulchre of Christ, by the rivers in Damascus, or by the cedars in Lebanon, conversing with a Pasha, a Bey, a Cachief, or a peasant; I hope the description will refresh the picture in your Lordship's memory, by calling up the events in the order in which

they occurred, while, at the same time, it declares to the world that you are the first and the only nobleman who ever conducted his lady and family to visit so many scenes of ancient fame, the greater part of which were formerly regarded as accessible to none but the daring and chivalrous adventurer; and having gratified them with the interesting view, under the blessing of God, brought them all home in health and safety to their native land.

How happy should I feel, were the execution of the work equal to my wishes to do justice to the subject. I have employed much time and labor in composing it, which I have been compelled to snatch from the increasing fatigues of a laborious profession. I wish it were perfect; but such as it is, I am happy in being permitted to usher it into the world under the auspices of your Lordship.

Trusting that the work to which I have thus prefixed your name, will not be found

altogether unworthy of your acceptance, or undeserving of public approbation, and wishing your Lordship and your noble family every happiness and prosperity,

I have the honor to be,

MY LORD,

Your Lordship's

most obedient

and most devoted servant,

R. RICHARDSON.

Rathbone Place,
March 21, 1822.

PREFACE.

I SHALL not say with Mahomet, "there is no doubt in this book," but there are no errors or misrepresentations in it, of which I am conscious, and therefore I entreat the gentle reader to look with an indulgent eye upon such as he may discover.

Some things in this work are new to the public. The astronomical observations, fixing the site of the Tropic considerably above Assouan, together with the latitude and longitude of different places, thence to the second cataract of the Nile, and throughout Palestine and Syria, were taken by the Earl of Belmore and Captain Armar Lowry Corry, R. N.; to whose kindness the Author is indebted for their appearance in this work.

The application of the third chapter of the book

of Nehemiah, to ascertain that the sites of the ancient and modern city of Jerusalem are the same, is not mentioned in any book of travels with which I am acquainted; it is a highly valuable piece of ancient topography, and will be read with great interest and advantage on the spot; and the Author avails himself of this opportunity to acknowledge his obligations to the Countess of Belmore, for having pointed it out to him in the Holy City.

The admission of a Christian to the interior of the Sakhara, or Solomon's mosque, accompanied by some of the principal Turks in Jerusalem, is also new, and the Author believes that he is the only Christian traveller who ever enjoyed that honor and privilege.

This work contains, likewise, a remarkable instance of the fulfilment of Scripture prophecy, not formerly mentioned by any traveller. The prophecy occurs in the end of the fifth verse of the ninth chapter of the Prophecies of Zechariah, and is of such special importance, as to be entitled to a place even in a general preface.—"And the king shall perish from Gaza, and Askelon shall not be inhabited." At the time when the predic-

tion was uttered, both these satrapies of the Philistines were in a flourishing condition; each the capital of its own petty state. Gaza is still a large and respectable town, but without a king; the walls of Askelon are broken down, and the houses are lying in ruins, without a human inhabitant to occupy or to build them up.

"In regard to the other things that are new in this work, the reader is left to discover them for himself." Only with respect to the composition and general style of it, the Author begs leave to observe, that throughout the whole it has been his object to tell as much truth, in as few words, and in as agreeable a manner as possible. The descriptions which it contains, were written when the place or object described was before his eyes, and though he has consulted many authorities since, yet, in cases of difference, he has uniformly adhered to his own. If he has succeeded in his general aim, the work will prove beneficial to the cause of religion and morality, useful and interesting to his countrymen; being calculated to promote a more extensive acquaintance with antiquity, and a more correct knowledge of the modern state of the most

celebrated places in ancient history. For these high rewards he professes to have labored; and not without hopes of having done so with some degree of success, he now submits his work to the judgment of the public.

The earlier part of the journey, through Malta, Sicily, the Campania Felice, the Ionian Isles, Greece and Constantinople, is but slightly touched on, and the particular narrative of the tour, submitted to the Reader, begins at Alexandria.

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ERRATA.

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——— 24, *for* Mamour, *read* Mamoun.
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TRAVELS

ALONG THE

MEDITERRANEAN,

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TRAVELS

ALONG THE

MEDITERRANEAN,

&c.

CHAPTER I.

DEPARTURE FROM SOUTHAMPTON—ARRIVAL AT ALEXANDRIA.

THE Travels, which it is the design of the following work to relate, were performed by the Author, in company with the Earl and Countess of Belmore, and their noble family.

We sailed from Southampton on the 21st of August, 1816, on board the Ospray, of 232 tons, mounting fourteen guns, and manned by thirty-two able-bodied seamen. We arrived at Gibraltar on the 2d of September, where, having remained ten days, we sailed for Malta, which we reached on the 26th. This island deserves as much to be celebrated for excellent harbours, white houses and good linen as it did in the days of Diodorus Siculus. The linguæ centum, oraque centum, and ferrea vox of the poet are strikingly exemplified in

the hundreds of bells which every day but Sunday, being a saint's day, 5000 priests keep in perpetual motion.

On the 9th of October we sailed from the harbour of Malta, and on the 12th let go our anchor in the beautiful bay of Syracuse, opposite to the far-famed fountain of Arethusa. A quarantine of five days entitled us to land, without the purification of smoke. Syracuse contains 14,000 inhabitants; 2000 of whom are priests, who strut about with pale faces, cocked hats, and tight small-clothes, in bands of fifty, to work miracles, and tithe fish as they are thrown from the net. The only remaining fragments of the temple of Diana are built in the cupboard of a lawyer's kitchen. We admired both the relics, and the man to whose lot it had fallen to preserve them.

On the 22d, we weighed anchor, and sailed for Messina, which we reached on the 24th of October, and left on the 3d of November for Naples. In our way thither we admired the volcanoes of the Lipari islands, where anciently, as legends tell, King Eolus held his court, and where he still gallantly disputes the sovereignty of the place with the gods of water and fire. On the 6th we hailed the lovely Parthenope, and at two o'clock, p.m. anchored in its peaceful harbour, and took up our station for the winter.

Whoever wishes to see the misery of Naples

will repair to the Marino early in the morning, and look at the crowds of ragged Lazaroni squabbling round the boiling cauldrons, that they may scald their lips in breakfasting on the boiled chestnuts they contain. There he will see the criminal chained hand and foot, and dragging at every step a heavy load of iron; he will be reminded of the religion of the place, by the flames of hell, brimful of human beings painted on the walls, and the sepulchral tones of the hawker sounding in his ears, "a horrible letter from purgatory." He will see the sprightly gaiety of noon in the passing throng that crowd the Toledo,—the seductive brilliancy of the evening assemblies in the ball-rooms, and the theatres,—the woes of dissipation in the haggard aspects of the noblesse, who have been able to spend their fortunes without having learned to read or write, and who let their palaces, and live in the cellars. In the Observatory, the Studii, the Botanic Garden, and the Mineralogery, he will see the fostering care of his majesty for science and art, his charity in the hospitals and poor's-house, and his piety to the saints in the church lately built in the square of the palace. Louis XVIII. declared, that under the providence of God he owed his throne to the Prince Regent of England, but his majesty of Naples owes his exclusively to the thaumaturgic energies of St. Francisco de Paulo, to whom he erected this

splendid church in gratitude for past favours. His majesty delights in the amusement of the chasse, he fires slug among a covey of partridges or quails as they fly over his head; if one fall, his courtiers applaud him, he chuckles, and hugs himself, calls for a plate of maccaroni, and challenges them to match him in a gobble of twenty yards.

The traveller will see pimps at every corner, priests in every café, miracle-mongers in the cathedral of St. Januarius, and will hear sound sense and learning from the lips of the bishop of Puzzuoli, which is five miles from Naples.

The finest views are from the Island of Capri and Nisita, the most extensive from Vesuvius, and the lofty Camaldule; the most beautiful spots are infested with pest-houses and convents, as the most lovely faces are oftenest invaded by freckles and wens. Pompeii looks from its ashes like an antediluvian relic, to show us how men of ancient times lived, and enjoyed themselves. Pæstum shows us the temples in which they worshipped the gods; Baia, Miseno, the Elysian Fields, Cuma, Avernus, torre di patria, Puzzuoli, and Pausilypo present in their tomb-stones, their theatres, and their temples, the splendid monuments of departed greatness, and speak to the heart with the eloquence of two thousand years. The reputed tomb of Virgil shows us, in a wretched hovel with ten sepulchral niches, that imposture in regard to

places is not confined to Palestine, and the inscription on the rock, that lying writers have found careless transcribers.

> Qui cineres? tumuli hæc vestigia. Conditur olim
> Ille hoc qui cecinit pascua, rura, duces.

Can. Reg. M. D. LIIII. were the words, punctuation, and date which the inscription exhibited in 1817.

For nearly five months we rejoiced in the lovely Parthenope, when our friends departed to spend their Easter at Rome, and invited by the breezes of spring, we gave our sails to the wind, left the harbour of Naples on the 30th of March, and anchored in the Bay of Palermo on the 1st of April. The kindness of friends, the beauties of the place, and the inducements to remain here were innumerable, but we sailed on the 20th for Malta, where we arrived on the 22d; and from which we took our departure on the 6th of May; and on the 9th drank the wine, and smelt the flowers of Zante. This island contains 36,000 inhabitants, among whom are 500 priests, 100 of whom can neither read nor write. What must be the learning of the people?

On the 16th we sailed for Ithaca, which we reached on the 17th. It is as barren and picturesque as in the days of Ulysses, and the harbour could not be better described than in the words of Homer, thus translated by Pope:

Far from the town a spacious port appears,
Sacred to Phorcy's power, whose name it bears;
Two craggy rocks projecting to the main,
The roaring wind's tempestuous rage restrain.
Within, the waves, in softer murmurs glide,
And ships secure without their haulsers ride.

It is a singular coincidence; but a picturesque and solitary olive tree on the top of the mountain enables us to add also the two following lines:

High at the head a branching olive grows,
And crowns the pointed cliffs with shady boughs.

Ithaca, which is also the modern name of the island, produces a red wine, which ought to be better known, as doubtless it will both in prose and verse, if the long talked of university be established there.

On the 21st we sailed for Santa Mauro, which we reached on the 22d, and left on the 26th; and on the morning of the 28th arrived at Corfu, the island of the ancient Phæacians. The reputed site of Alcinous's gardens is a marsh, and the well of Nausicaa lends its waters to turn a flour-mill.

On the 4th of June we fired a royal salute in honour of his late majesty's birth-day, and a sail of three hours brought us to anchor off Seyada, on the coast of the ancient Epirus. From Seyada three days' journey placed us in Joannina, over an undulating country abounding in wood, water, and pasture; but neither roads nor accommodation for

travellers. One night we slept in a church; and I would here advise every person who intends to travel in Albania, to carry with him a mattress, blankets, and sheets, if he has not previously reconciled his skin to the harrowing of a hair-cloth, in which case, he may do as he pleases. Another night, our guide, who came armed with the authority of the Pasha of Joannina, turned out a farmer and his wife and family to make room for us. We knew nothing of it till the following day, and our consciences have nothing to answer for.

In Joannina we had two interviews with Ali Pasha, the tiger of Epirus; bathed in the Styx, among water snakes, efts, leeches, and toads, at the ἁγιόφορος, or Saint's Ferry, where it is bridged by a hundred arches; saw the fountain of Mars in the royal garden, which fires water from stone guns; and, after a residence of eight days, set out under the escort of a ci-devant captain of banditti, and, by the way of the Pentepagidiá, or Five Wells, arrived at Previsa in three; thence by the Corinthian canal to Patrass, where we arrived on the 14th of June; whence we removed on the 25th, and two days' sail, in a boat of the country, brought us to Corinth, where we lodged in the house of Doctor Simonides, a professed friend of the English, and the husband of an aged and killing beauty called the Sphinx.

From Corinth two hours' ride brought us to Kenchres, on the other side of the Isthmus, where still there are barbers, and the natives are quite as unlikely to be victors in the Isthmian games as they were in the days of Pindar. The traveller here should be able to eat bread and preserved olives. We slept all night in a baker's shop; and sailed next morning at six o'clock for Athens; and arrived in its beautiful harbour at three, p. m. From our having tarried till late on board the Ospray we did not reach the city of Minerva till nine. The citizens are 10,000; the walls are of dry stone, to keep out the plunderers of the night; the statues are broken, the temples in ruins; the disdar, or governor of the Acropolis, charges a crown for a cup of coffee, a pipe of tobacco, and permission to see the antiquities it contains; the Ilissus is dry, the fountain of the muses is troubled, the Areopagus deserted, the Lyceum unknown, the academy doubtful; the car of night formerly ornamented the pediment of the Parthenon, the fragments of the horses are now in England, and the sable god reigns triumphant over the whole of Greece, whose citizens have been slaves for two thousand years. A spring of bad water rises in the centre of the town, as of old; but there is good water at the fountain of Daphne, which is three miles from Athens. We sailed from the Piræus on the 4th of July, and, after some days' delay in port

O'Raphty, anchored off Marathon on the 10th. This plain is as damp as of yore. Two days' residence showed us the field, and the monuments of its heroes, and gave us two cases of intermittent fever. We sailed for Zea on the 13th, and from it for Constantinople on the 14th, where we anchored in front of Taphanes on the 19th.

In this the most irregular, and most delightfully situated of all towns, the crescent has long since surmounted the cross, and man has sunk to a level with the brutes, the hyena, the sloth, and the tiger; the king of the beasts would be insulted with the comparison; the Turk smokes tobacco, drinks coffee and sherbet, and murders the innocent without cause; the lion kills, that he may eat. The most troublesome animals are the dogs in Constantinople. Their masters keep the Ramadan for one whole month; but the more pious curs keep it all the year round: they feast, and prowl about, during the night, and sleep during the day in the middle of the streets, there being no horses or carriages to disturb them; but the unwary passenger who treads on one, had as well touch a snake in the grass; the first howl of the shoe-bitten wretch calls up his slumbering brethren to his aid, and the astonished stranger is instantly assailed by legions of hungry mastiffs: so that the old maxim, "let sleeping dogs lie," is a good hint to carry to Constantinople. The sultan, the court, the city, the

citizens, the bazars, the mosques, the cemeteries, the walls, and the harbour, Therapia, and Buyukdere, are all delightfully interesting, but tedious to describe. In delivering a letter of introduction the stranger need not be surprized if his letter is fumigated before it is received, while the person to whom it is addressed shakes him by the hand and requests him to become an inmate in his house, without insisting on a previous fumigation.

On the evening of the 25th we sailed from Constantinople, and on the morning of the 27th anchored off Troy, abreast of Yenikui. "There is a wounded Greek, Sir, alongside, wishing to speak with you," was the first sound that met my ears. The call was instantly obeyed, I sprung on deck, and descended into the humble bark that bore him on the sea, and saw a fine young man in the bloom of life suffering from a gunshot wound of eight months' standing, that had fractured the anterior superior spinous process of the right ilium. A portion of the bone occupied the orifice of the wound, and, adhering by a slight attachment, kept up a constant discharge, with much constitutional irritation. Having removed the splinter from the wound, I cleaned and dressed it, and gave him some applications, and directions how to manage it in future. His trusty companion laid hold of a beautiful lamb that lay beside him in the boat, and handed it on board as a compensation for my

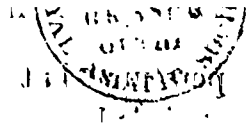
trouble. I remonstrated against receiving any acknowledgment, but the Greek was determined, and rowing off, left it behind. I dare say the men Machaon and Podalirius had often done ten times more without being so well requited for their pains. The sailors affectioned the lamb: he ate biscuit, and drank grog, and was named John of Troy.

Men fought at Marathon; but the gods conflicted at Troy: and have furnished a poet worthy to record their deeds. Virgil and Tasso are delightful; but Homer is divine. He sits with Jove on the summit of Olympus, while his successors cling to the slopes beneath. He is good as well as great; his lines are neither tarnished with infidelity nor filth; his lyre had no string to sound abomination. Any wretch may be indecent, or profane, or the devil's valet, for a name: to be great without being also good, is the ambition of a lunatic or a fiend; it is weak, and wicked, and unworthy of a man. To be both great and good is the nearest approach that man can make to his Creator. It is worthy of the highest ambition; and if man pressed man with eagerness to the goal, who will limit the degree of purity and perfection to which we might attain?

The field of Troy is best described in the glowing language of Homer, and the modern features of the place correspond in a wonderful degree with the descriptions of the bard. The two springs of the Bonarbashi, or Scamander, are of equal tem-

perature: but the site of the wind-swept Ilium is as little known as it was in the days of Alexander the Great. Were I asked to assign it a place, I should name the lofty position between Yenikui and Yenischechr, the new village at our landing-place, and the new town below the end of the Sigean promontory at the entrance of the Dardanelles.

On the 29th we sailed for Alexandria Troas, and thence, on the same day for Paros; where we visited the marble quarries, and after them the grotto of Antiparos, the tombs of Delos and Antidelos, and returned by Stanchio to Cnidos, Marmorice, and Rhodes; which we left on the 14th of August, and on the 18th anchored in the deep bay of Larneca in Cyprus, which we left on the 19th; and in the evening of the 20th, arrived at Byrout, from which we sailed on the 24th for Saide or Sidon, thence to St. Jean d'Acre, and thence to Alexandria in Egypt, where we arrived on the 7th of September, and cast anchor in the harbour called Eunostus in the better days of this ancient capital. From this I commence the particular narrative of our travels.



CHAPTER II.

ALEXANDRIA.

Egypt is one of the most anciently celebrated countries upon earth, and Alexandria is its latest if not its greatest heathen capitol, and the first that a foreign conqueror ever planted on its soil. It is in rubbish; the enemy has levelled its towers, and broken down its walls, and the wind from the desert has laid it under a load of sand, so that hardly a single fragment that appears can be referred to its own original. Impatient to explore the venerable ground, we landed at an early hour on the morning of the 8th, and having passed through the Khan, where a herd of hungry camels were baiting after their fatigues, we mounted our asses, passed without the gate of the city, and entered immediately on the field of ruins. Before us, in the centre of the scene, enlivened by a few spreading palms, stood a Greek and a Capuchin Convent, a buffalo turning a water wheel, a round column on our right, and a tall obelisk on our left; but excepting these, all was height alternating with hollow, mound rising over mound, with here and

there the end of a beautiful column, or the angle of an enormous stone cropping out, to break the continuity of the drifted sand unconsolidated by aught of vegetable growth.

We directed our course to the door of the Capuchin Convent, where we found the superior, a venerable old man, a native of Genoa, passing here under the name of Padre Carlo, who politely offered to show us the site of the celebrated church of Saint Athanasius. It lies on the north east of the convent, and is quite contiguous. The bases of many columns of ordinary magnitude marked the remains of an extensive edifice; but if any fragments of colossal grandeur exist, they are all buried in the sand. He said the French had made excavations in the site of this celebrated Cathedral, and had discovered something of great value; but his memory did not serve him to state what it was, not even though the word sarcophagus was whispered in his ear. Close by lay three highly-finished columns of Syenite or large-grained Egyptian granite, which probably formed part of the same building. The reverend Ciceroni, however, informed me, that these belonged to the baths of Cleopatra. This worthy lady, I afterwards found, was the Monsieur n'entend pas of Alexandria; every thing was attributed to her when the real owner was unknown. The fate of these shattered ruins softened the heart of the holy Capuchin, he

shed tears over the disaster, and bewailing the decay of Christianity in those lands, left me, and returned to the Convent, thanking God that he had abandoned the world. Continuing the route which the friar had pointed out, I came to the Persian wheel which was drawn by two buffaloes, and raised water to fill the cisterns for the supply of the city. This can only be done once a year, and but for a short time when the Nile is at its height; but the cisterns being then filled, are sufficient to supply the city with excellent water all the year round. The same was the case with ancient Alexandria, and the same cisterns which held the water for the ancient city, also contain it for the modern. It is a curious fact, that a great part of ancient Alexandria stood upon arches; this circumstance is stated by Hirtius, in his continuation of Cæsar's Commentaries on the war in Africa. Under these arches were formed the cisterns that preserved the water for the supply of the city. These arches still exist, and are stated to be partly Greek and partly Roman; but it is no argument in favour of the pre-augustan existence of the arch; for fornix, the word by which it is expressed, denotes a building constructed in the form, but not on the principle of the arch, the definition of which is *fornix suspensus*, and, as far as is yet correctly ascertained, was not introduced into architecture before the time of Augustus.

Continuing the route, I came in a few minutes to two beautiful obelisks, that once adorned the entrance of the palace of the Ptolemies. One still stands erect, the other lies prostrate on the ground; but both are entire, excepting a small disintegration from the action of the weather, on the south east side. They are covered with hieroglyphics on every side. The tablets refer them to the temples, and statues in Heliopolis and Thebes. They are about sixty-four feet high, and eight feet square at the base. The one that lies prostrate is mounted on props, and seems as if prepared for a journey: I believe accident alone has prevented its being in England.

Having surveyed the obelisks, I regained the beaten track, and pursued my way to the Rosetta gate, along what seemed to have been the principal street. On each side lay rows of stately columns of marble, all overturned. These are probably the remains of that magnificent colonnade, that passed between the gates of the sun and moon, adorning the principal street of the city, on each side. In the numerous excavations, I observed many deep foundations, arches, and walls of what had been stately buildings; but could not be certain of referring any of them to structures of particular note in the ancient city. This is a state of perplexity to which the explorer is frequently reduced. He traverses the ruins of an ancient metropolis, guided

by the faint lights which an imperfect history has shed over them; he ransacks every creek and corner, in hopes of finding something that will give order and arrangement to the confusion with which he is surrounded; and after plodding through a labyrinth of mental discussion, he finishes the survey, and retires in doubt. A little way removed to the right of our path, two mounds stood pre-eminent; distinguished from the others by their magnitude alone. Thither I was directing my course; but the bourichieri informed me that these were two Turkish forts, and must not be approached. The largest, from its commanding situation and distance from the great harbour, is probably the successor of the Panium turbinatum; from the summit of which the whole town was distinctly visible. The military eye might suspect their present use; but the ordinary observer would not find any thing in their appearance to deter his approach. Continuing the route, in a little time I passed out by the Rosetta gate; and turning to the left, proceeded over the ruins towards the Lochian promontory. The palace which occupied about one third of the town, stretched along in this direction. The hollow sound beneath our feet, indicated the nature of the mounds over which we were passing; and the sand which had poured down in several places, opened a vista into large subterraneous chambers, which it was impossible to examine

without much excavation. Detached masses of stone and lime, and brick and lime, of Roman manufacture, lay round in great profusion; and all along this east side of the great harbour, ruined houses are seen extending a great way into the sea, which were probably merged under the surface of the water, at the time of the fatal earthquake, in which Alexandria lost 50,000 of her citizens. The island of Antirrhodos that lay in front of the harbour, memorable for the Timonium of Mark Anthony, and other buildings, is no where to be seen; it is reported to have been washed away; but most probably it disappeared in the same dreadful catastrophe. Stretching on to the point of the harbour, there is a small Turkish fort, occupying the site of the little Pharos; but it is now deserted, and in ruins.

Retracing my steps I passed by the Rosetta gate, and proceeded round the ancient walls of the town which were equally buried in sand with the houses which they surrounded, and known only by the sudden and precipitous rise from the adjacent ground. Having travelled about a mile without meeting with any thing worthy of notice, I passed by a low part in the wall, and came into a large open square, probably the Gymnasium: it is covered with sand, and surrounded by high mounds on all sides. Adjoining it on the north-west, rises the majestic column, which now that the inscription

has been read, we must call Diocletian's Pillar. It is elevated upon a pedestal of about twelve feet high, which is much injured; the shaft of the column is round, and rises to about the height of ninety feet, and is surmounted by a Corinthian capital of about ten feet. The column is one block of large-grained granite, the same as that found at Assouan. It is nine feet in diameter, with a perceptible entesis, without hieroglyphics, and remarkably well cut, and very little injured by the effects of time. The name to which this column was dedicated, being once known, we may naturally enquire how it ever came to be called Pompey's Pillar; it being as improbable that any of the Cæsars would sanction the erection of such a monument to the memory of their unfortunate antagonist, as that Lewis the XVIIIth would permit a column to be erected in memory of Napoleon Bonaparte. Ignorant of the real name, some one, probably, whispered that of the haughty Roman, and the appellation passed down unquestioned to future times.

About a mile to the west of the column, and without the walls of the ancient city, are the Catacombs, nearly in as ruinous a condition as the city, whose dead they were intended to receive. The real entrance to these subterraneous abodes is unknown, and the present passes off from the sea like the entrance into a grotto. On arriv-

ing at the spot, we paused a little in the narrow passage to light our torches, and perform the customary prelusive ceremony of firing off a musket, and the still more uncommon one of sounding a bugle horn, to announce to the jackals and bats, the disgusting tenants of these abodes, that they were to be visited by human beings. Then each of us, armed with a lighted candle, and preceded by our guide, crawled along on our hands and feet for about twenty yards, under the horizontal stratum of calcareous rock. The first chamber that we entered into, was about ten feet square, and rather low in the roof; it contained a number of bones, and was pervaded by a damp unwholesome smell. The next chamber that we entered was larger, and higher in the roof, contained many more bones, and sarcophagi cut in the side of the floor for the reception of the dead; and was equally damp with the first. The third chamber was half full of sand, and showed the entrance into a fourth, which may be called the state chamber; the door of which was adorned with doric pilasters, and a pediment, in the centre of which was a coarse half finished globe, surmounted by a crescent. This chamber is round with three recesses, one fronting the door, and one on each hand; but contained no bones, no stony excavations in the form of sarcophagi, and very little sand. The other chambers that we entered were perfectly choked up with sand, and we

moved on frequently in contact with the ceiling. Here there was nothing to be discovered without immense labour, and we soon became tired of crawling over sand without any object to animate the pursuit, so we retraced our way through the chambers that we had already passed, and regained the open air without having been regaled with the sight of a jackal, or the flutter of a bat.

The form of these chambers, the doors, pilasters, and stone troughs, or sarcophagi, show them to be entirely Grecian; in size and proportion they are fully equal to the Egyptian catacombs, in other parts of the country; but in the fitting up, decorations, or even preservation, they are not once to be named in comparison with the latter. All along the shore of this western harbour, are many sepulchres of inconsiderable note, some of them under the rock; many that are merely cut into it and open to the air, and many covered with water under the level of the sea. Many baths were also exhibited to us in this quarter, which were named as usual, the baths of Cleopatra; they are small, incommodious, and of difficult entrance; and any that we were shown were of a description far too inferior to countenance the supposition that they had ever been used as baths by that enchanting and luxurious queen, the conqueror of the Roman heroes, or any of her royal predecessors. Their exposed and dreary situation, by the margin of the tombs, ra-

ther point them out as the common baths for the Plebeian multitude of the luxurious and fastidious Alexandrians.

The celebrated light-house that occupied the extremity of the west side of the northern, or great harbour, is now succeeded by an insignificant fortress. And on that spot from which an hospitable ray issued, far and wide, to invite the industrious mariner to come and anchor in a peaceful harbour, a sullen Mussulman now smokes his pipe; and looking from the embrasures insults the Christian, and turns him from the gate with disdain. The light-house was the wonder of the world, and it is to the astonishment of every reflecting mind, that the present barbarous possessors of this ancient city, should not long since have been civilized, and taught to know the blessing of treating all men like brethren and friends.

"I wish to see the living king, and not the dead," said Ptolemy, when invited by Augustus to look at the dust of the Macedonian hero. The modern Alexandria occupies the neck of land that divides the two harbours; a considerable part of which, is the artificial mound that was formed in the time of Alexander the Great, to unite the island of Pharos with the continent. It is surrounded by a high stone wall, entered by four gates, and contains about 14,000 inhabitants. The streets are narrow, dirty, and irregular; the houses are from two to

three stories high, strong, and substantial; but of a remarkably dull appearance, from there being few windows to the streets, to prevent the interchange of sympathetic looks between the passengers and the wives and daughters of the Moslem inhabitants. The bazars are few, but amply provided with cloth, tobacco, pipes, sherbet, and vegetables. The females seldom go abroad, except on holidays, to visit the tombs of their departed relatives. Those whom the traveller meets in the street, are generally old, ill-dressed, and veiled, after the manner of the East, where the display of female charms in form, finery, and conversation, is entirely confined to the domestic circle, the society of their husbands, or that of their own sex. Hence the gloomy aspects of the men, the dull and insipid appearance of their most frequented streets; which is not compensated for by meeting the Turk, the Arab, the Copt, the Greek, the Jew, the French, the English, the Italian, or the German, in all the diversity of feature and costume of their different countries: nothing that falls under the eye of man can supply the absence of his lively and intelligent companion, who is equally vapid when removed from his presence.

In this season of the year the streets of Alexandria are particularly dirty and disagreeable, on account of the laying in of water for the supply of the whole of the ensuing twelve months. The na-

vigable canal that formerly brought the water of the river to the walls of the city, is now so obstructed with mud, that the water does not flow into it except during the short period that the inundation of the Nile is at its height. Since the above was written, this canal has been again cleared out, and rendered navigable by the exertions of the present politic and enlightened ruler of Egypt; but the operation of the same causes is likely soon to render it equally impassable as before; the products arising from the facility of commerce not being able to defray the expence of keeping it in repair. During this season of filling the cisterns, the traveller can hardly stop for a moment to contemplate any object that may have arrested his attention, without being jostled on the back by a leathern bag full of water, hanging on the lank sides of a raw boned camel, towering along in lieu majestic pace to deposit it in the reservoirs. One troop after another occupies the streets during the whole of the day. Equal in employ, though nobler in descent, our fellow-man mixes in the carrying train; and crowds of human beings half naked parade the streets with leathern sacks full of water suspended from their shoulders, and resting upon their naked back and breast; sometimes with a cup in their hands, they call upon you to purchase a glassful of water; at other times they pass quietly on, and deposit their burden in the reservoir along

with their fellow-labourers, the camels. Which is the greater object of compassion, the man whose luckless fate subjects him to be the yokefellow of a beast, or the relentless miscreant who enthrals and condemns him to the degrading office? Strength is but a part of our nature, and he, that in the exercise of power, forgets or despises the feelings of humanity, is but the fraction of a man.

The wharf presents an active scene of ships building, vessels loading, and taking in their cargoes with heaps of grain, and bales of goods piled up along the shore. But the European stranger is particularly struck with the crowds of naked porters that ply their busy task, and the swarms of horrid beggars that constantly importune, and harrow up the feelings of his heart. Removed at a little distance to the west of the quay, stands the residence of the Pasha, on the long and narrow peninsula of the Pharos; it is a solitary building in the midst of sand. We applied for permission to see it, but his highness was daily expected, and the favour could not be obtained.

It was impossible to leave Alexandria without paying a visit to the glorious field of the 21st of March. Thither my friend, Mr Thurburn, handsomely offered to accompany us, and at the same time provided us with excellent horses for the excursion. Having cleared the Rosetta Gate, we

travelled about two miles, and came to the elevated position of the French lines, stretching along the heights from what was the lake Mareotis to the sea. About two miles farther on, we reached the station of our gallant countrymen, having passed through a rough and sandy plain. Advancing in front of the ruin, where raged the hottest of the battle, we found a six-pound shot lying in the sand. This was the only messenger of death that presented itself to our eyes; but numbers of the same description have not unfrequently been found by others. This ruin has been called the remains of a Roman fort; to me it appeared to be those of a caravansary, and, though greatly dilapidated, would still afford many advantages to the occupier in the hour of conflict. Here we alighted, and led our horses among the tombs of the departed heroes, which are now level with the ground and almost imperceptible. One monumental stone which his sorrowing companions had erected to the memory of Colonel Dutens, and inscribed with his name, was the only memorial that we saw upon the field. We raised it from its prostrate situation among the sand, and having restored it to the erect posture which it had originally possessed, rode over to the canal, and returned to Alexandria. In our way thither we passed through a party of Bedouin Arabs, who, with their flocks, having consumed the straggling vegetation of the place, had struck their

tents, and were bundling up their goods preparatory to their removing to other quarters. After a considerable detour round the walls, we returned through the ruins of the ancient city, and arrived at the station from which we had set out.

In the modern passion for exploring the ruins of ancient towns, the site of Alexandria has been unaccountably neglected. Yet this is the door by which the Egyptian antiquary ought to enter upon his researches. Alexandria was the connecting link between the Egyptian and the Grecian world; where the obscure and symbolical writings of the one were interpreted into the well-known and almost universal language of the other. This is the place to search for the key that will unlock the hidden mysteries of the hieroglyphics. Here, for the first time, as far as we know, the sacred language of the priests was translated into the language of the country, and the language of its conquerors; and if any corresponding alphabet exists to enable us to know the value of each symbolical character used in the sacred writing of the ancient Egyptians, it is more likely to be found among the ruins of this city of interpreters than in any other place. All that learning and ingenuity can do has already been done; yet we do not know the value of a single character, nor the principle of using it, nor so much as a word in the language; no man living can write the name of George the Fourth in hieroglyphics, or tell the import of any

one of the characters that composes the tablet said to answer the name of Ptolemy in the Rosetta inscription, nor how that was pronounced when written. Conjecture may dress up a plausible tale, yet still it is but conjecture, and not truth. It is to be hoped that some future traveller will devote a portion of his time to explore the ruins of Alexandria; and we heartily wish that his efforts may be crowned with the invaluable discovery of an interpreting alphabet of the hieroglyphics. Much was destroyed by the undiscerning cruelty of the Roman emperors, much by the Saracens, and much by the Turks; yet many valuable relics still exist in its rubbish, and that may be among the number.

In regard to the motley population of the modern Alexandria, I had but little opportunity of judging of it, as we lived on board during the whole of the time that we remained in the place. I have already mentioned the Greek and the Roman Catholic hierarchy, who seemed to be sufficiently well accommodated in their respective convents, which were provided with chapels of a competent size to receive the votaries of their own persuasion. I visited one Coptic church that was very much out of repair, and did not appear to possess any thing of consequence. The chair of Saint Mark, the boasted possession and seat of the patriarch of Alexandria, no longer exists; and the venerable father of the Coptic church has removed his residence to Cairo.

The air of this extinguished capital, that might be reputed ancient in any other country but Egypt, is hot and sultry, from the constant action of a burning sun on the uncovered rock and sand with which it is surrounded; and the plague rages in the city for nearly nine months a year. In the days of its Grecian fame it was healthy and delightful; the banks of the Mareotis were planted with trees, laid out in gardens, intersected with walks, and watered by canals. All these have withered, and disappeared from the scene. In vain has the present ruler opened one of its canals for trade; unless he can vanquish the drifting sand, restore the villages and cultivation along its banks, he is rolling the stone of Sisyphus; the effects of his labour will soon be obliterated, and rock and sand, with the lizard and the camelion, obtain possession of the field, as they had in September 1817. But it is time to prosecute our voyage: Alexandria is not Egypt; which, he that hath not seen, hath not seen the greatest rarity in the world.

CHAPTER III.

DEPARTURE FROM ALEXANDRIA—BAY OF ABOUKIR—PASSAGE OF THE BOGAS—THE NILE—ROSETTA.

At five o'clock on the morning of the 22d of September, the djerm that was to convey us to Rosetta, came alongside; the luggage was immediately arranged, and transferred to it from the comfortable Ospray, which, from the nature of the navigation, we all regretted could not carry us to Cairo: and at seven o'clock we all got on board, and set out for a fresh water cruise.

The djerm is a vessel built expressly for carrying grain, and for the navigation between Alexandria and Rosetta. It is from fifty to seventy feet long, without a deck, draws but little water, and with a powerful lettine sail, passes over shallows where lighter vessels of a different construction would probably be stranded. An awning was spread over the vessel, to shelter us from the rays of the sun. Our excursion into Albania had taught us to carry our hammocks along with us; and thus accommodated, with a favorable breeze, we left the port of Alexandria in full expectation of reaching Rosetta that night, which is the usual course of the voyage. However, we had scarcely rounded the low rocky point of the Pharos, when

the wind fell low, shifted, and then gradually died away, and we put into the bay of Aboukir, to pass the night.

This bay, rendered for ever memorable in English history, by the celebrated victory of Lord Nelson over the naval armament of France, is of considerable extent, and opens to the north. There is a small island at the entrance, which, in commemoration of that achievement, the British tars call Nelson's Island. All around the bay is encircled with palm trees of fresh and luxuriant growth, forming a pleasing contrast with the brown sand that covers the whole of the surrounding soil. We landed, to try its uncertain base, and walked to survey a caravansary that lay at a short distance from the shore. Here we found a number of men who had paused under the shade, and lighted a fire to dress a few lentils and other provisions to refit them for continuing their journey. Separated by a respectful interval from their masters, the camels were resting between their burdens, and ranged up in two parallel rows facing each other like so many human beings seated at a table, were enjoying their repast of grain and cut straw, and from their happy countenances, seemed quite as much contented with their situation, as their masters were with theirs.

He is mistaken who imagines that he will find in a caravansary any thing like the accommodation

which he meets with at an inn in cultivated Europe. Shade from the sun, and protection from the plunderers of the night, are all that they promise, and more than the one at Aboukir can afford. All provisions and articles of comfort and convenience both for himself and his animals, the traveller must carry along with him, and must either dress them himself, or wait till his servant dresses them for him.

Next morning the breeze sprung up at an early hour, and we immediately spread our sails to catch the coming gale, which was light and variable during the whole of the day, and we got on so slowly, that the sun had almost refused us his light to pass the bogas (throat) or bar of sand at the mouth of the Nile. The passing of this bar is neither without difficulty nor danger. The sands in the bottom are constantly shifting; and that part which is passable to-day will probably not be so to-morrow. The surf is high, from the opposition of the bank, and from the constant eddying of the water; when the wind is violent, there is great danger of the vessel being overset. However, with the skilful guidance of our pilot, who had been sounding and waiting for us for two days before, and the force of our lettine sail, we got over without much difficulty, although we struck the ground, and stuck for a considerable time in several places. The bar surmounted, we were imme-

diately in the river; and the change from the tossing of the surf, to the tranquil movement in the majestic Nile, was instantaneous, and delightful to all. The water is immediately fresh, without any brackish intermixture; but the overflowing stream being then at its height, was deeply impregnated with mud; that, however, did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years I shall never forget the eagerness with which they let down and pulled up the pitcher and swigged off its contents, whistling and smacking their fingers, and calling out 'tayeep, tayeep, good, good,' as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good; but the water of the Nile is the finest in the world.

Our partiality for the stream, however, did not make us forget its banks covered with rows of the verdant palm-tree, that seemed advancing to meet us on our progress, nor the rice-covered fields of the Delta stretching out to a viewless distance beyond, nor the fertile islands lipping with its edge

and living on its bounty. All formed a delightful assemblage to enchant the eye of the traveller, fatigued and exhausted with the unvarying prospect of sand and sea. The breeze held on, and, impelled against the current, we seemed to move with a rapidity greater than real; and the joy of being on the Nile so filled our hearts, that we had reached Rosetta before we ceased to gaze with admiration upon his venerable banks; a distance of nearly four miles.

Immediately on our arrival, though late and dark, the British consul came on board to pay his respects to the noble travellers, and to conduct us to two maashes which he had engaged to convey the whole party up the Nile. Our engagement with the djerm being over the moment that we reached Rosetta, we left it, and transferred all our effects on board the new-hired vessels, where we took up our abode.

The maash is the largest vessel on the Nile, and cannot navigate it at low water, or above four months in the year. It is fitted up both as a passage and a carriage boat. It has two cabins in the after-part, one for the men, and another for the women, who, according to the Oriental custom, must not dwell together in the same aparment. The fore-part of the vessel is for the reception of goods or grain, of which it will contain from 150 to 200 tons, or evenmore. We found them upon

the whole extremely agreeable, and provided with a sufficient number of bugs to amuse us during the night when we closed our eyes upon the scenes that cheered and delighted us during the day. The cabins are continuous, covered above, and look like wooden boxes raised up in the after-part of the vessel; they are divided by a wooden partition, and enter from one another through the women's cabin, and have also an entrance from the stern of the vessel. In the front, or men's cabin, which had two windows on each side, we swung three hammocks with perfect freedom, and in the other, two. An awning was spread in front of the men's cabin, which afforded us a convenient place for breakfasting in, and a shade for moving about with a greater freedom of air than we could respire in the cabin. When we wished to enjoy a more extensive prospect, we ascended to the top of our cabins, that is, on deck, where the steersman managed the helm, and gave directions for navigating the vessel. The maash has two masts, and two most powerful lettine sails.

Next morning's sun presented us with a busy scene in front of Rosetta. Three immense heaps, or I should rather call them mounds of grain, lay upon the wharf in the open air. Two were of wheat and one of Egyptian beans; both dried so hard with the sun that no mill in this country is capable of grinding them; and even in Egypt the

grain must be dampt and softened before it can be manufactured into flower. These mounds an innumerable crowd of naked porters were diminishing and augmenting as fast as they could run to and fro to load and unload the different craft as they arrived. Several clerks stood by noting down the amount of every man's burden, according to which he is paid, and the amount of his utmost labour seldom yields him more than threepence a day. Nothing surprized us more than to see the broad shoulders, the muscular and brawny limbs of these bearers of burdens, which was quite equal to that of the better fed London porters, contrasted with their hungry fare of boiled lentils, bread and water, with a pipe of tobacco for a dessert when they could afford it. If the body grew in proportion to the quantity of food that the individual consumes, the London porter with his fat pork, his bread and beer, ought to surpass in dimensions at least five of the Egyptians.

Rosetta is a large town, and well situated on the west bank of the Nile, about four miles from its junction with the sea. The natives call it Raschid, and pretend that here the Kalif Haroun Al Raschid first saw the light. It is about a mile long, with one principal street, two smaller, and a number of cross streets. The houses are large, of from two to three stories high, with flat roofs. The streets are narrow and extremely dusty, having never

been watered since they were made, although the Nile flows close to the town. Adjoining it on the north there are many gardens of private individuals, surrounded with high walls, and containing pomegranate, date, citron, orange, and other fruit-trees for their own uses. To the west are plantations of palm-trees, to which the mass of the population may retire from the burning sun to talk and smoke, and enjoy the fresh and cooling shade.

This reputed birth-place of the celebrated Kalif was probably built by his son, and owes its existence to the obstruction of the navigation by the canal of Alexandria and Canopus. It has a linen manufactory, and a manufactory for hatching chickens by artificial heat without incubation; and birds start from the shell at the call of an old wife, who, with a human tongue in her head, condescends to click like a hen to people Egypt with chickens; but its principal trade is in grain, and the conveyance of European goods to Cairo, which are sent round in boats from Alexandria. It has nothing either ancient or modern to interest the traveller, and there was no inducement for us to remain in it any longer than the time that was necessary to make our arrangements for the voyage to Cairo, which being completed by two o'clock p. m. of the day after our arrival, the 25th of September, we loosed from the bank and set forward on board the two maashes already mentioned.

Nothing could exceed the picturesque beauty of our setting off; it was instantaneous like the magical operation of an inchanter. In one moment the two immense lettine sails were given to the wind, and from our station on the shore we were going at the rate of five or six knots an hour, with the appearance of going eight or ten. This rapid motion along the rich and verdant banks of the Nile is extremely delightful. The northern breeze so tempered the scorching heat, that we were enabled to remain on deck and enjoy the prospect in all its beauty. We soon passed a few scanty ruins on the right, where the bank is high and covered with sand. On both sides a number of Persian wheels were at work raising water to moisten the contiguous ground. They are drawn by buffaloes, or mules, or cows, with their eyes covered, and frequently kept going both night and day. When the peasant is not sufficiently rich to afford a Persian wheel to irrigate his farm, a rude machine on the principle of the lever or shears, is constructed in the bank of the river. The construction is extremely simple, and is done in the following manner. A niche is dug in the bank a little below the surface of the water, each side is elevated with mud to about the height of ten feet; a beam of wood is then laid across the two walls, and, secured at each end, serves as a support to the lever, a long piece of wood which is laid across it, and to which

it is loosely attached by a rope; a mass of clay is then stuck on one end of the lever, and a bucket and a string on the other; and a naked man, sitting in the niche, works the machine by pulling down the lever and filling the bucket, and then raising and emptying it into the watercourse, which conducts it away to moisten the roots of the growing plant, or to repose in beds on the newly turned-up ground. All happiness is relative; and it is of little importance what a man eats or drinks; if the fare is wholesome, the body will thrive. This daggled wretch, but little elevated above his machine, is in a good habit of body, and stript to the skin, plies his ignoble task, and sings and whistles the whole day long. Sometimes two are in one niche; and when the river is low, there are relays of niches, more, or fewer, as may be required to raise the water to the proper level for irrigation.

Rice fields prevail on the Delta. Indian corn, but chiefly dhourra, on the Lybian side. The sailing is extremely delightful; every thing seems in action, and the eye is constantly refreshed by the continually varying shades of green, the flights of the paddy birds along the fields, and the heads of the buffaloes floating like logs of wood upon the water, while their bodies are immersed beneath. This animal is not exhibited on the tombs or temples, and probably did not belong to ancient Egypt. The villages are numerous, generally large,

built of sun-dried brick, and, with the whitened dome of a mosque, a minaret, or a pigeon-house, embosomed in a grove of palm-trees, present in the distance a most enchanting prospect. They stand on eminences apparently artificial. Many of the houses, or rather huts, are very small, from ten to twelve feet square; the roofs flat, and covered with reeds or the straw of the dhourra; the streets are merely narrow tracks, and dreadfully dusty. The male population seem mostly of the rank of labourers, and for the greater part of the day go naked, with merely a piece of cloth tied round their waist. Some of them wear blue shirts, with a piece of rope or a handkerchief tied round their waist, and a turban round their heads. The females wear a dark blue stuff made of wool, which very much resembles our serge, and is called beteen; a piece of which is also thrown over the head and shoulders, and held before the face with the hand, so as completely to cover it, with the exception of a small opening for the eyes. But we saw many females who wore no other covering than a loose blue cotton shift. In the whole course of this day's sail, we saw nothing in the rank of a gentleman or lady, nor any thing at all resembling the residence of a country 'squire, to give interest and variety to the landscape. These are valuables which England has not yet learned to export; they are natives of no other clime, and

least of all likely to be found in a province of despotic Turkey. In the evening we arrived at Foua, and the breeze having died away, we made fast to the bank, and remained for the night. Foua is still a large town, situated on the Delta, and about twenty-five miles above Rosetta. Before reaching it, we passed the entrance of a canal on the Lybian side, with very high banks, probably the Canopic Canal. Early next morning, bands of females, dressed as above described, came down to draw water from the river. Having washed their hands and feet, they filled their earthenware pitchers, lifted them on their heads, or assisted each other in so doing, and hied them away, without staying to hold conversation with each other. What an astonishing machine is that of a despotic government! It was the first time in my life that I ever saw a number of females meet and separate without talking, and laughing, and gossipping together. They are generally tall and slender, and not much indebted to nature for fine faces; but they have a disconsolate and unhappy air, plainly evincing that their home is not an elysium of enjoyment.

About nine o'clock the breeze sprung up, and we instantly made sail. About eight miles above Foua we passed the canal of Alexandria at Rahmanieh, and nearly the same scenery occurred in this as in the former day's sailing; only the islands

were more numerous, and the stream being more divided, ran with greater force and rapidity. When the current was overpowering, the vessel approached the side, and the sailors stript off their shirts, or whatever scanty clothing they wore, leaped into the river, and, having swam ashore with a rope, tracked the vessel up against the stream. This occurred several times, both to-day and yesterday, and continued to be the case more or less during the whole of our voyage up the Nile. There were twelve sailors on board each vessel, and it was no uncommon thing to see the whole twenty-four perfectly naked on the bank at the same time pulling us along. On board they were always clothed. Besides the twelve sailors, every boat had a Reis, or head man, and a steersman, who had the principal charge of navigating the vessel, and who remained always at the helm, except at the time of meals and prayers, when he was relieved by the Reis, or one of the sailors. The prayers were never neglected.

Each party breakfasted, and spent the forenoon on board its own boat; but we all dined on board the boat of Lord Belmore, where the whole of the cooking was performed. When the hour of dinner arrived, the vessel that was first, slackened sail and waited for the arrival of the other, and pulling up alongside, we stepped with ease on board his lordship's maash, and then the vessels moved

on as before. Thus we had both retirement and society. About five o'clock, p. m. we were opposite to Sath-haggar. Here the Reis was extremely anxious that we should remain all night, on account of the sailors, whose wives resided here, and whom, he said, they had not seen for fifteen days. However, the sun was high, the breeze favourable, and we being impatient to get on, the motion of the Reis was not complied with. Though some of the most uxorius tars leapt ashore, ran off, saw their wives, and joined the vessel next morning. Sath-haggar, or as it is sometimes written, Sael-haggar, is about three miles distant from the river, and occupies the site of the ancient Sais, the ancient capital of the Delta, renowned for the wisdom of its philosophers, and the worship of the goddess of wisdom, whom they denominated Neith. This goddess was accompanied by the owl; and it is probably her image that we frequently meet with in Egypt, decorated with an helmet resembling that which the Athenians give to Minerva. The Athenians were a colony from Sais, and doubtless carried along with them the worship of Neith, whom they denominated Pallas, or Minerva, accompanied by the same mysterious companion. There was at Sais a monolithic temple placed in front of the temple of Neith. Exteriorly this immense block of stone was twenty-one cubits long, fourteen broad, and eight high. The

size of the chamber within was eighteen feet long, twelve feet broad, and five feet high. And exclusive of the time required for working it, it employed two thousand men for three years to bring it down from the island of Elephantina, at the extremity of Egypt, a distance of between 600 and 700 miles. Here, too, is said to have been the tomb of their god Osiris. A scanty village and an immense mound of rubbish, are all that remain of the former grandeur of Sais. Nor am I informed that excavation has discovered any thing farther than a few coins with the head of Minerva on one side, and that of her dearly beloved owl on the other.

About ten o'clock, as on the preceding evening, the wind fell low, and we made fast to the eastern bank for the night. There was a small village at the distance of about a quarter of a mile from the river, to which we walked next morning; but it offered nothing worthy of observation. The women covered their faces on our approach, and those who were near fled into the houses. The men stood silent, in the most perfect apathy, and neither testified joy nor aversion to our visit. There was a number of empty cauldrons standing in the open air, that appeared to have been employed in boiling vegetables for the people, as if they had fed like so many herds of cattle. Narrow and dusty passages went from house to house, but none of them deserved the name of streets. A small canal

passed in front, and it appeared from it as if the Nile had been subsiding, although we were assured that it was then at its height. The ground around was completely drenched with water, so that it was impossible to walk over any part of it. This renders it necessary to form the artificial elevations for the villages, as well as the artificial roads which we frequently meet with leading from one village to another. But the water, as far as I saw, was always stagnant upon the ground, and a large continuous sheet of water was of rare occurrence during any part of the voyage. And, as far as I had an opportunity of judging, by means of canals the husbandman could have the power of regulating the continuance of the water on many parts, at his pleasure. I speak of an ordinary inundation, as this was, and which in this country must be truly fertilizing, and it is hailed with symptoms and songs of rejoicing, as in times of old. The effects of an excessive inundation, however, must be truly alarming. For at present four-fifths of the whole surface of the country is covered with half-grown crops of rice and dhourra; and if the water rises so high as to flow in a current stream over the ground, these will not only be lodged and destroyed, but the soil that is prepared to receive the ensuing crop, on the subsiding of the water, must be swept away with many villages and cattle, and be followed by a season of scarcity and distress.

The wind did not spring up till a late hour on the morning of the 27th, and it was mid-day before we were enabled to proceed on our voyage. After six hours sailing through the same kind of scenery, we arrived at the top of the Delta. Here there is a number of small islands broken off by the force of the stream from the apex of this triangular flat, against which it falls with considerable weight. The whole body of the river seems divided into three streams; one falls off to the Damietta branch, the other to the Rosetta branch, and the third finds its way among the islands, and afterwards joins the Rosetta division. This shedding of the waters, however, takes place a considerable way above the apex of the Delta, where the channel of the river is very broad, and elevated like a ridge in the centre, whence the stream falls off in a gentle descent on each side, which weakens the force of it on the opposing bank. From this point we were informed that the pyramids are visible; but by the time that we had done with gazing on the islands, and the division of the waters, the haze and the shades of the evening had settled over the land, and we could not say that we discerned them. The breeze continued, however, and we held on our watery way; and at ten o'clock arrived at Bulac, the port of Cairo, and, not choosing to force our entrance in the dark among the innumerable craft that crowded the harbour, we made fast to an

island opposite, and waited for the light of day to show us the Saracenic capitol, in the land of the Pharaohs.

As soon as the morning sun had gladdened the earth, we wedged our way to the shore. Forthwith a messenger was despatched to Mr. Salt, his majesty's consul general, to acquaint him of our arrival; while we sat on deck and considered the prospect before us. About a hundred vessels of the same description with our own crowded the harbour, all engaged in carrying corn to Rosetta for his highness the Pasha. About five hundred houses from one to two stories high, almost heaped upon one another, occupied the bank inhabited by three or four times that number of the most lubberly looking set of the Almighty's creatures that had ever in the course of life's long journey presented themselves to my eyes. Long beards, long mustachios, long clothes, long turbans, bare necks, bare feet, sun-burnt faces, all covered with sweat, smoke, dirt, dust, vermin, and tobacco, every thing smelt and looked of pest; and such a jabbering of Arabic rung upon our ears, interposing a thick and impenetrable veil between the eyes of our understanding and the beings among whom we had come to sojourn, that our spirits sunk within us at the prospect before us, though still we were glad at being here.

We had now left behind us the extensive and

level fields of the Delta, and the rock approaching the river on each hand bounded our prospect to a couple of miles east and west. Removed about three miles to the south, the hoary pyramids of Gheesa, the wonder both of past and present ages, met our anxious gaze, inviting a nearer approach to examine their grandeur and solidity that here seemed diminished, and less than real. Meantime our messenger returned accompanied by Mr. Salt, who was no sooner informed of the arrival of the noble travellers, than he politely came to welcome them to Cairo, and to invite them to take up their abode in his own excellent and comfortable mansion; bringing along with him the Pasha's carriage for lady Belmore, and a horse for his lordship. Shortly after the arrival of his worship, we all prepared to accompany him thither. Hackney coaches were not to be had for the rest of the party; as for the health of the citizens that wish to avoid contagion, there is no such abominable luxury in Cairo. But stands of asses saddled and bridled, with their drivers to attend them, are nearly as common there as stands of hackney coaches in London. Of these Egyptian ponies the consul's janizary soon procured us a sufficiency, and mounted on their backs, we flattered ourselves that we had no uninteresting or unpicturesque appearance. Thus prepared for a slow and graceful march, to observe and note down on the page of memory, every unusual oc-

currence, and particularly to record the impressions that were made on our minds by the first sight of this celebrated city. On commencing the journey, however, instead of the measured pace which we had contemplated, our Jerusalem chargers started at full gallop, as if they had been for a race, and slap after slap the drivers cut them up behind, so that it required all our skill in the art of donkey navigation to keep upon their backs. In vain did we call out avast, avast, stop, stop, in French, English, or Italian. The wretches only understood us as if we meant them to quicken their pace, and plied our asses hotter and hotter; moving with such velocity we soon cast a couple of miles behind our backs, and arrived at the walls of grand Cairo. We entered by the gate Eschbeckeer, or bab Esbeckeer; and having passed by a lake of the same name, filed along a tolerably broad and crooked street, till we came to a large wooden door on our left, which brought us immediately into the Frank quarters, and speedily within the premises of our friend the Consul-general. As soon as we came within the walls of the city, it surprised us not a little to find that our whipsters, who had always kept behind, and lashed on our asses with such unmerciful vengeance, began to slacken their movements, and advanced cheek-by-jole with ourselves. Different articles of provisions, sweetmeats, and other temptations, were exposed for

shed in the windows, and the bouffchieri pulling aside their clothes, pointed to their hollow stomachs and fleshless ribs; intimating that they had not eaten any thing that day, that they were excessively hungry, and begged for a backshish, or piece of money to purchase a morsel of bread. All this being said in Arabic, though accompanied with the most indescribable pantomime, of course we were not obliged to understand one single syllable of it, and the glowing rhetoric of the young Rosciuses, fell upon impervious ears. However, when the Janizary of his worship the Consul-general came to settle the account with them for his lordship, we observed that the backshish, though not nominally was virtually and truly a part of the fare. And we afterwards found that in bargaining with an Arab, the most successful way is to stipulate for a certain amount, as the bare reward of his services, and which by the laws of the country he can compel you to pay; but over and above to promise a conditional reward, which is entirely in your own option, and which is to be more, or less, in proportion as you are pleased, or the service is well and agreeably performed. And he goes away more highly gratified with an inconsiderable fare and a large backshish, than if he were to receive a larger stipulated sum and no backshish at all. One shilling for his hire, and two-pence of backshish would be more

highly prized by, and more congenial to the feelings of an Arab, than eighteen-pence for the same job, and no backshish at all. The prospect of personal advantage quickens his zeal, as the jaded steed will trot when he smells his corn.

CHAPTER IV.

CAIRO—ITS CONTENTS—AND THE PASHA.

We are now on English ground, the house of the representative of his Britannic Majesty is part of the British empire. And in Cairo it is a part not unworthy of the name or office of its possessor, being an excellent house in itself, accompanied with the luxury of a small, but comfortable garden, surrounded with a high wall, planted with trees, and intersected with walks, to which the principal Franks in the town, both male and female, resort on certain days in the week, to meet their friends, and walk about and enjoy themselves. Here we met with our countrymen the Hon. Captain Irby, and Captain Mangles, R.N. two enterprising and intelligent travellers, who had lately returned from an excursion in to Nubia, as far as the second cataract of the Nile, in company with Mr. Belzoni, whom they had assisted very powerfully in opening the temple of Absambul, in that neighbourhood. Mr. Briggs, the firm and invariable friend of English travellers in Egypt, was, at that time, in India; but we experienced much kindness and attention, and every facility in transacting our business from his friend and partner Mr. Walmas. Here we also enjoyed,

though for a short and inconsiderable time, the enlightened and agreeable society of the lamented Burchardt.

O! for the gift of tongues is most fervently prayed by the traveller, who feels himself transported into the midst of grand Cairo, with an anxiety to know this boast of the Saracenic conquest, and to converse with the inhabitants of this wonderful city, celebrated as the largest, richest, and most populous in the universe. Greek and Latin to the dogs! Give me Arabic and Turkish; but above all, give me Arabic that I may speak, and hear, and know if the people among whom I have come, think and feel, love and hate, like those whom I have left. It is an easy matter to call on spirits from the vasty deep; but no easy matter to make them come at the call. The days of inspiration are gone, and the object for which it was imparted accomplished; and hard labour is now the lot of man before he can speak in a language different from his own. With the prospect of residing here for but a few days, or at the very utmost of hibernating during the months of winter, it would have been an unprofitable waste of time to set about learning the language, previously to holding any intercourse with the people; for before we could have acquired it, the opportunity of using it would have been superseded by our departure, and we should have known a little of Arabic, but nothing

of the Arabians, or inhabitants of Cairo. It was requisite, however, to know something of the language, seeing it was impossible, without both a great deal of expense and formality, to have an interpreter always at hand. And, therefore, I set myself, as soon as possible, to acquire a store of vocables, which might enable me to name the object which I wished to obtain, or about which I wished to be informed; in order to accomplish this, I wrote down the Arabic word for every object as it came in my way, or occurred to my recollection, and committed them to memory, as a task which I often repeated in the course of the day, and always at night when I laid my head upon my pillow, and in the morning before I arose. It is inconceivable how words accumulated, and how much in a very little time I could understand of their conversation. Seeing my anxiety to learn, the Arabs, from the highest to the lowest, were equally willing to teach, and having once acquired as much Arabic as enabled me to ask the name of this, that, or the other object, I in a little time became pretty independent, and could go on with a native, and add to my store of words, though no interpreter was present. Besides the advantage of being able to hold an intercourse with the natives, this was a source of never-failing amusement, the mind was constantly on the whet, and I never felt languid in the presence of an Arab. Without being able to utter

a few words in the vernacular tongue, a man may adopt their dress, shoulder his pipe, cultivate his beard with all the paraphernalia of the eastern costume; yet still he smells as an exotic, and is but an unwelcome guest in their most ordinary coteries; being viewed not only as a stranger, but as a man that wishes to continue so. But "fate me videre il Cairo," we must return to our subject: this is not the place for a dissertation on language.

New Cairo, which is now the capital of Egypt, is generally called Massr by the inhabitants of the country, which is understood to be an abbreviation for Massr al Kahira. The term Massr is also employed to denote the whole country; and it appears to have been an ancient practice among the Egyptians, to give the same name to the country, and the capital city of the country. Both Old and New Cairo are of Saracenic origin, and were founded without any view whatever to European commerce. The former having been built on the site of Egyptian-Babylon, nearly opposite to Memphis, on the east or Arabian side of the river, as that was on the west, or Lybian side. Old Cairo is the famed city of wonder and enchantment, of which we read so much in eastern story; but it having been burnt down in the eleventh century, New Cairo, which, according to some accounts, had formerly been a suburb projecting from it, in

consequence of the growing population, it being the most convenient situation for the commerce of Mecca, India, and the Red Sea, became disjoined in the rebuilding, and has ever since formed a distinct city, and continued the capital of the country; while Old Cairo has gradually degenerated into an inconsiderable village. The change was far from being advantageous for the citizens, and furnishes one, among many instances, that the disposition to accommodate the Great man, even in his greatest foibles, often makes people surrender their better judgement, their interest, and even their convenience. For nothing short of that absurd complaisance could ever have induced the citizens to remove their residence from the banks of their favorite river, to the midst of a sandy plain at the foot of a rugged and barren mountain, where they were obliged to dig a canal to bring them water; which, however, it can only do for three months in the year: during all the rest of the season, the water, for the whole of this great city, is brought from the Nile, on the backs of camels or of human beings. But Yousouff Saladin, the mighty conqueror, had built him a castle on a projecting eminence of the Mount Mokkatam; and this had sufficient attraction to neutralize all the advantages of a contiguous situation on the banks of the river. New Cairo was accordingly built on the edge of the plain at its base, which, for want

of irrigation, is now surrounded with dust and sand. It is about six miles in circumference, surrounded by an indifferent stone wall, which is entered by no fewer than twelve gates; some of which are large and magnificent; others but very inconsiderable. It is traversed by a canal, which comes off from the Nile a little below Old Cairo, and, having passed through immense and innumerable heaps of rubbish, enters the New Cairo on the south, goes out on the north, and winding round by the northern wall, it enters again on the west, and ends in the Birket, or Lake Esbeckeer, which we passed on entering the city. The outline of the city is nearly that of a quadrant. It is square towards the north and east, and circular by the south and west. It contains nearly 300,000 inhabitants, who are divided into different classes, or rather nations; and it is remarkable, that all of them but one or two, have at one period or other, been masters of the country.

To begin with the Copts, who are considered as the remains of the ancient Egyptians. There are no Persians known to be such. Next the Greeks; then the Roman Catholics, or, in a more extended application, the Franks; the Arabs; and last of all, the Turks, the present masters and rulers of the country. Over and above these, there is a considerable number of Armenians and Jews. Each of these different tribes or nations has differ-

ent parts of the town assigned to it, and in which they generally reside, and which is enclosed by a wall, and capable of considerable defence. This is a great convenience; for in Cairo the streets are not named, nor the houses numbered, as in European towns. But a house is described as being in such a quarter; in the Franks' quarter; the Turks' quarter; the Copts' quarter; the Jews' quarter; or in the vicinity of such a mosque, or such a lake; or the residence of such a bey, or great man; or of the Calitz, or canal; or of any place of general notoriety; and on enquiring there, the object sought for is usually found without much difficulty. The lower part of the houses is generally built of stone, the upper part frequently of brick, and sometimes of wood, projecting a considerable way over the stone foundation. But the principal buildings and houses are of stone; usually with few windows, and a dead wall to the street, which is entered by a moderately sized door opening into a court, which communicates with the house by two entrances, one for the men, and another for the women, if the house belong to a Mussulman; but if to a Christian, one entrance suffices for both. By these means every man's house may emphatically be called his own, being removed from the din and bustle of the streets.

On the morning after my arrival, I paid a visit to the convent of the Terra Sancta, which is situ-

ated in the Frank quarters, and where I met with a welcome reception from the Father Superior, who was at that time the only ecclesiastic in the convent. Two more of the order, i. e. Franciscan, were expected from Jerusalem; and they arrived in about a fortnight thereafter. A constant intercourse and change of residents and visitors, are kept up throughout every part of the east; and, indeed, throughout all the Catholic world, there being such legions of wandering priests, that run to and fro with an incessant communication of plans and suggestions. The convent is a capacious and substantial edifice, with much accommodation for travellers, who, in the present exhausted state of the funds of the establishment are very properly permitted to pay both for their apartments and maintenance. This ought always to have been the case. It is but right that a man should pay for what he uses; and it is more agreeable to the feelings of a gentleman to do so: and after he has done all that, he still remains under many obligations to that arrangement which afforded him a comfortable lodging and security for his property, and where he found the society of a Christian, who, from his residence, was almost a native, to direct him in his pursuits, with the advantage of his long experience. There is a small library attached to the convent, which consists chiefly of books of theology, and lexicons in different lan-

guages, for the use of readers when they shall arrive. Also an excellent chapel, in which divine service is regularly performed every day. After which the clergyman employs himself in making wafers, and in visiting the sick. There are about 1500 Catholics in Cairo, and with such a charge the clerical incumbency is no sinecure.

At a small distance from the convent of the Holy Land is that of the propaganda fide, which is also possessed of a small library, consisting chiefly of polyglot bibles and lexicons, with some books of travels. Their best books are said to have been taken away by the French during the time that they had possession of Cairo. This society has not made much progress of late in propagating the faith of the Church of Rome. Mussulmans dare not become Christians if they were inclined, for in so doing they forfeit both their lives and their property, and would be immediately deprived of both; the Mussulmans here having the supreme authority, and being quite as intolerant as the Church of Rome itself. They admit of different sects among themselves; but no man having once been a Mussulman, can become a Christian, and live in the country. The case is different in India, where England has the supreme authority, and can afford protection to Christian converts. But in these countries no missionary can thin the ranks of islamism; he may take from one class of

Christians and add to another, or, what our praiseworthy countrymen are attempting to do, he may endeavour to stir up a spirit of religion among them all; but all his efforts cannot add one to the number of nominal Christians. And the earnest endeavours of the propagandists of all descriptions ought to be directed to obtain from the supreme power of the Mahomedan religion, a permission for the followers of the prophet to renounce their creed with impunity, if they should see good cause. When this is done they may expect to make progress in proselytizing Mussulmans, and not till then.

In the convent of the propaganda I was gratified with the sight of a school, in which children, principally of Coptic parents who had embraced the faith of the Church of Rome, were receiving the elements of a Christian education, under the superintendence of Brother Danieli of Procida. The young students were pale, and of a delicate complexion; but at such a season of the year, and in such a sultry spot as Cairo, drinking unfiltered and unpurified water, eating melons, and other fruit in a state of semifermentation, the goddess of health herself could scarcely have been otherwise.

Having made this survey of the Catholic convents, I returned to my apartment to repose during the annihilating heat of the day, and in the afternoon rode with Captain Irby and Captain Mangles to see the birket el Kahira, which is the only lake

in Cairo that produces the Lotus, so highly prized by the ancient Egyptians. We saw it growing in heaps in the middle of the lake; but all its bloom was shed, and we were about a fortnight too late for seeing the flower. There are eight of these lakes in and about Cairo, which, however, have more the appearance of horse-ponds dug in the sand, and full of dirty water, than any thing that we are accustomed to call lakes in this country. Three of them are within the city, the birket el Fil, or lake of the elephants, the birket el Karoon, or lake of the horns, are on the east of the canal that traverses the city; the birket Esbeckeer is on the west, as has been already mentioned. The other five are without the walls of the city; one is called birket el Nassr, or lake of victory; another birket el Kahira, or lake of Cairo; another birket el Omar, or lake of the Sheik Omar; the fourth birket el Guni, or lake of Guni; the fifth birket el Rotola, or lake of the pound; their names, like those of the gates, being generally derived from some person or circumstance connected with their formation. They are all supplied with water from the canal, and though poor substitutes for the river are prodigious conveniences for the inhabitants, by furnishing them, while the inundation continues, with an abundant supply of water for all the purposes of life, a place for sailing their pleasure boats, where they can sit and smoke under the artificial

shade of an awning, and an agreeable prospect for the adjoining houses, of the lively and interesting groups that crowd thither for their diversions. On the borders of these, especially within the town, may be seen in an evening, fire-works pouring their light into the air, dancing dogs, dancing monkies, dancing girls, and all the people making merry, and rejoicing as in the days of old, when the Nile had reached its due elevation, and promised to bless their fields with an abundant increase. This, however, continues but for a short time, for with the subsiding of the waters of the river comes also the sinking of the waters of the lakes, and for seven or eight months a year they are nearly dry, and covered with dust and sand.

My next visit was to the church of St. Catherine, which belongs to the Greek persuasion. The head of this church in Egypt is the patriarch of Alexandria, a dignified and venerable character, to whom I paid my respects several times at his residence in old Cairo. It was Sunday morning, and the church was lighted up, and the congregation assembled at an early hour. Divine service was performed, both in Greek and Arabic, to a numerous audience, whose becoming and devout behaviour during the whole of the service cannot be too highly commended. Charity was collected several times in the course of the service by individuals going through the congregation for that purpose;

after which each person got a small taper, which he held in his hand, and lighted at a particular time of the service. The host was consecrated at an altar in an inner apartment, during which the priest came several times to the door of the sanctuary, and read aloud to the congregation. The host was afterwards carried round the church, while all the people kneeled and prayed most fervently, and crossed themselves from right to left. There was no sermon, and only one meeting in the day; the pews were narrow and uncomfortable, and better calculated for standing than for sitting in. The women sat in the gallery apart from the men, and the place in which they sat was fronted with a kind of wooden grating, in order that they might hear and join in the service, without being seen by the other sex. No graven images are allowed in the Greek church; but the most hideous and blasphemous paintings representative of God the Father, God the Son, the Virgin Mary, and some favourite saints, as Nicholas, Basil, or Spiridion are always exhibited upon the walls.

At the conclusion of the service two baskets of sweetmeats were brought from the sanctuary, and laid down in the middle of the church. And after the blessing was pronounced they were taken up and held at the door, and every person as he went out took a little of their contents. They were called sweetmeats; but boiled wheat was the prin-

cipal ingredient in the basket. This custom is observed by the Greeks on the death of any respectable member of the congregation, and it is done at the expense of the relations of the deceased. There are 150 Greek families in Cairo who are natives, and the number of settlers has considerably increased of late, on account of the great security of life and property which they enjoy under the government of the present Pasha.

Early on Monday morning I took a ride to the castle, which lies on the east of the town on a projecting point of the mount Mokkatam. It completely commands the city; but is itself commanded by a higher ridge of the mountain behind it. The road thither is cut out of the rock, and winds up the steep with a moderate ascent; in some places it is formed into steps, but such as our asses could easily surmount. The gates present an imposing and martial appearance. The interior is large, with many inhabitants, and houses in ruins. The palace of the Pasha is worthy of attention, as being the residence of the ruler of Egypt in his capital. It is a small house, plain, and without any exterior decoration, excepting that it has more glass windows in front than Turkish houses generally have. And on seeing the horses parading round it, the whole had more the appearance of an officer's residence in ordinary barracks, than the palace of a sovereign in the chief city of his domi-

nions. His highness was from home, and there was no admittance to view the interior. The well of Joseph in the middle of the fortress, calls us back to the twelfth century, the era of the renowned Saladin, by whom it was formed, and whose name, Yousouff, it still retains. It is about 45 feet in circumference at the orifice, and is perforated through the soft calcareous rock to the depth of about 270 feet, where it opens a spring of brackish water on a level with the Nile, from which it is derived, and has acquired the saline impregnation from the ground it has filtered through. The water is raised in buckets by two wheels, which are drawn by as many oxen. One of the wheels is at the top of the well, the other at the depth of 150 feet. The shaft is descended by a broad winding stair, with a low parapet wall, both cut out of the rock. The steps are easy; but dirty and slippery. Arrived at the wheel we found a large ample space around it. The driver sat upon the frame, smoked his pipe, and drove round his buffalo in tolerable comfort and security. From this the descent is not quite so commodious. Entering by a narrow opening it proceeds down a narrow stair without any parapet to the depth of 120 feet, the descent is extremely disagreeable, and not worth the trouble merely to see a pool of brackish water. Such as it is, however, when raised to the surface, it is conducted in pipes all over the garrison, to irrigate the gardens, and

keep alive the little verdant sod that lies within its walls; and were the fortress ever subjected to a siege, this would be the only water that the inhabitants could use for every purpose of domestic economy.

Leaving this horrible sink, I was next conducted to Joseph's Hall, which formed part of the palace of that illustrious personage, and which is now in a very dilapidated state. The columns are part of the spoil of ancient Memphis. They are monolithic, of large grained red granite, massy and tall, with Corinthian capitals; and in the days of Saracenic magnificence this must have been a truly splendid edifice, meriting, in some degree, the praises bestowed upon the kingly residences of that lively and ingenious people; but it is now the habitation of desolation; part of it is converted into a magazine, part into a granary, and the whole has such a waste and mournful appearance, that a complete ruin is more interesting than it.

The great charm of this citadel, however, still remains to be mentioned, and is less liable to be affected by the ravages of war, or time, than the works of art, I mean the delightful prospect which it affords of the town, and the surrounding country, so full of the memorials of great events, and the relics of ages long since elapsed. To the north lie the ruins of Metarea, the ancient Heliopolis, the city of On stretching towards the fields of Goshen, and the river where it divides into two branches to

enclose the Delta, the garden of fertile Egypt, and of the world. At the foot of the rock lies Cairo itself, with domes and minarets, intermixt with trees, and gardens imperceptible from a lower though contiguous elevation. A little removed to the west lies Bulac, fraught with the shipping and trade of Cairo : to the south of which lies the picturesque island of Rhouda, planted and laid out like the seat of an English squire, in the midst of the majestic Nile. Adjoining to Rhouda, on the eastern bank, are the remains of Old Cairo, the successor of Babylon, receiving the trade of this commercial city from Upper Egypt and Nubia. On the west bank of the river the whitened walls of Gheesa reflect the beams of the morning sun, and point to the uncertain site of Memphis covered with the fruitful palm on to the mountains of the Lybian Desert, which, with the colossal pyramids at their base, complete the prospect. Perhaps there is not a spot on earth where such an assemblage of interesting objects of ancient, modern, and middle age can be viewed together in so small a compass. Well may the ruler of the land exult when he thinks of the ancient glory of his kingdom, and well may his spirit sink within him, when he compares its present condition with its past!

Leaving this enchanting terrace, we descended by the gate of the Janizaries, having paused for a few minutes by the way to visit a couple of ele-

plants that had lately been presented to the Pasha, from which we passed through the sword market, Soug el Salah, which even at the early hour of eight o'clock we found crowded to such a degree, that the Consul's Janizary and myself could hardly force our way through the multitude of buyers and sellers of swords, pistols, blunderbusses, spears, knives, daggers, muskets, and all sorts of weapons, offensive and defensive, for nearly half their value. An excellent Damascus blade could be purchased for seventy piastres, or five and thirty shillings, the piastre of Cairo being then equal to sixpence of English money. Having cleared the pressing throng, we held our way through many narrow and crooked streets, and after many turnings and windings, and many interruptions from the lengthened files of slowly-moving camels, bearing water for the city, or starting on a distant journey, we arrived at head-quarters, and after a comfortable breakfast, reposed during the heat of the day.

In the afternoon, according to appointment, I repeated my visit to the venerable convent of the Terra Sancta, from which one of the lay brothers had agreed to accompany me to Old Cairo. His bourica or ass was ready saddled, and I procured one at the first stand, and we set out immediately. We passed through the Mugrabeen quarters, or that part of the town in which the caravans and people from Morocco put up, and in a short time were

without the walls of the city. After which the track, for it cannot be called a road in the European acceptation of the word, is continued among heaps of rubbish, consisting of the cleanings of the city, broken pottery, and the ruins of former buildings that wall the traveller on each hand, to the walls of Massr Fostat or Old Cairo, with the small intervention of a grave-yard, where the Mahomedan females go to weep, and howl over the tombs of their departed relations, and a piece of drill ground in which the Pasha exercises his troops every Tuesday and Thursday, in firing at the target, or throwing the djerid. Before reaching the town we passed by an aquæduct with many arches, which conveys the water of the Nile to the castle, and the bridge of the Calitz which performs the same good office for New Cairo. Opposite to this ancient city is the island of Rhouda, which we learn from Strabo was joined to Babylon by a bridge of boats, when Memphis, in her metropolitan pride, occupied the opposite bank. At the gate on our left there is a manufacture of saltpetre, which to those who have seen the elegant and scientific operations carried on at Hurlet, and in Yorkshire, present nothing worthy of attention. The raw material is too abundant in Egypt to produce much ingenuity in the manufacturer.

Having entered the town, we proceeded along a straight street till we came to the place where the

passage-boats land from Gheesa; where, turning to the left, we filed up a narrow lane, and having put up our asses at another convent of the Terra Sancta, we proceeded to the coptic church, to see the grotto of Saint Sergius, in which Joseph and Mary dwelt with the infant Jesus, when they were forced to fly from their native country, by the scandalous persecution of Herod the Great. This holy place is now formed into a small chapel, and is entered from the sanctuary of the church, by a descent of ten steps. It is divided into three compartments by two rows of columns, after the manner of Catholiq churches, or gothic cathedrals in this country. Going down from the left hand side of the church, for there are two entrances, there is an altar at the end of the first compartment, at which, though the whole chapel belongs to the Copts, and must be entered through their church, yet, every christian, of whatever sect or denomination, is allowed to perform his devotions according to the rites of the church to which he belongs. At the end of the second, or middle compartment, is the cave which was hallowed by the presence of the Saviour of mankind. It is covered in the form of a small arcade, with smooth stones, or tile, cemented with lime, and upon the whole very much resembles a baker's oven. According to the statement of the hierophant, it was fitted up in this manner by Saint Helena, the pious mother of Constantine the Great,

and has remained untouched from that time to the present day. It is so small that a person can merely creep in, and sit down in it. At the end of the right lateral compartment, there is a large baptismal font belonging to the Copts, who perform that ceremony by immersing the body of the child completely under water. There is nothing in this highly-honoured spot that calls for particular notice, saving that the whole of it is built round, and it has very little appearance of being a natural grotto; and the report of its ever having received the Saviour of mankind, is probably one of the pious frauds of St. Sergius, or some of his equally crafty successors.

From this holy cave we proceeded to the adjoining castle of Babylon, to pay our respects to the Greek patriarch of Alexandria, who resides in the highest pinnacle of this lofty edifice. The ascent is difficult; but the summit once attained the charms of the prospect compensate for the labour of reaching it, and the kind reception of the worthy patriarch, would induce the traveller to go much farther, to have an interview with a man who welcomes him with so much affection, treats him like a friend and a brother, and dismisses him with his blessing. Seated on the highest part of the couch in the corner of the room, we were immediately presented with sweetmeats to relish a glassful of water, and an excellent pipe of tobacco to relish a

cup of coffee. Such is the custom of the Greeks all the world over. In turning the conversation upon the antiquities of Egypt, he said that there was no doubt that the castle in which he then resided was built by the Persians, although I believe most European travellers are not inclined to assign it any higher origin than the Romans. In regard to the pyramids, of which his situation commanded a delightful view, he said it was impossible to tell when they were built; and as to temples, tombs, or hieroglyphics, all was vain and idle conjecture. It is as unnecessary to argue with a man who sits in the patriarchal chair, and utters his decisions without having examined the authorities on which they are founded, as it would be to argue with a man upon the light of the meridian sun, who shuts his eyes in obstinacy, and denies its existence, because he does not see it. So he was allowed to enjoy his opinion without dispute, and the conversation was turned to a subject on which he was likely to be better informed. In the latter period of the Government of the Mamelukes, he said the Greeks were almost entirely banished from Egypt; but since the present chief had guided the affairs of the country, there had been great additions to their numbers, although he would not say that he considered religion at all in a flourishing condition; and, without absolutely expressing it as his conviction, seemed to hint that it had but little influence

upon the conduct of his countrymen. On rising to go away, he pressed me to prolong my visit, and seeing that the approach of night rendered it impossible for me to comply with his request, he sprinkled me with rose-water, and perfumed me with incense, and accompanied me down stairs to show me the church of Saint George, which contained nothing remarkable, excepting a magical ring, which possessed the extraordinary virtue of bringing fools to their senses, and had frequently evinced its powers both on Greeks and Turks. On taking leave of the venerable patriarch, he manifested all that overwhelming affection and identification of interest, with which he received me on my arrival; and every time that I repeated my visits, I uniformly experienced the same cordial and hearty welcome. Having returned to the convent of the Terra Sancta, which at that time did not possess a single ecclesiastic, we remounted our bouricas, and three quarters of an hour brought us within the walls of New Cairo, by the same gate by which we had gone out.

The next two days were employed in visiting the Bazars, riding through the streets and observing the people; in all of these respects Cairo is sufficiently entertaining to the European traveller. The sombre appearance of the houses, from the want of windows to the streets, has been already mentioned; and the few that are being covered with

a species of cage-work to keep out the sun, and the eyes of the curious; impress the mind of the traveller with the most uncomfortable and mournful sensations. It has been said that an Englishman's house is his castle; but with equal emphasis and truth, it may be said that an Egyptian's house is his dungeon, or his prison. To the unfortunate fair sex it is peculiarly so. The crowd that pours along the streets always appears great, because they are excessively narrow, and there being no side paths for foot passengers interruptions are very frequent, from the number of camels, horses, and asses, with men, women, and children, that are constantly pressing forward and jostling you aside. In regard to the costumes that constantly meet the eye; the male population wear beards, or mustachios. Among the old, the former prevail; and among the young, the latter. An aged Turk is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats covered with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them; or saying their prayers, or reading the Korân. All of them are more or less armed, invariably with a sekeen or dagger stuck in the right

side of the sash that is tied round the waist. This even the common shopkeepers or lowest scavengers wear, although many of them confess that they never had killed so much as a fly with it. Many of them have also a brace of loaded pistols on the left side, though these are generally of the military profession; and then they wear a leather belt above the sash, made on purpose to receive their fire-arms, and a sword slung round their right shoulder; this it is common for the shopman also to wear, laying it aside when he comes to his bazar, and slinging it on when he goes to the mosque, or any where about the town. To counterbalance the sword, a small leather case, named kotab, about the size of a large pocket-bible, is slung over the left shoulder, professedly for the purpose of holding a copy of the Korân, but generally furnished with several ball-cartridges, a flint and steel, with a piece of lesca or amadou, which is a kind of tinder or touch wood, for catching fire to light their pipes; then with a bag full of tobacco, crammed into the breast of his waistcoat or antari, or attached to his sash and hanging behind his back, and a pipe five feet long, with a fine large mouth-piece of opake amber, he is fully caparisoned after the fashion of his country, and as such, is entitled to receive the respect of his fellow citizens; and, where others are not equally provided with himself, we should say, to command it. Any man who has ever travelled

in the east, can tell with what alacrity and respect he is served, even if asking a drink of water from a peasant at a well, when decked out in such imposing accoutrements, compared with the half-refusing and indifferent air with which his calls are answered when without them. And in the eyes of the world it cannot be disputed, that man appears a much more commanding and dignified being, arrayed in the flowing and gorgeous drapery of the East, than he does when wrapt up in the close fitting and peaceful costume of modern Europe. Indeed, so indispensable, in their estimation, are these accoutrements for the consequence of a man, that they boldly aver, no person would go without them who can afford to purchase them. Family is of no consideration in a country where the greatest man in it has risen from the rabble, to which at his death, his family may return. The other parts of the dress correspond with these gaudy equipments. The white muslin, or variegated Indian shawl turban, gracefully folded round the red tarbush, gives an air of grandeur and finery to the head. The jantari, which is generally striped, of silk and cotton of bright colors, answers to our waistcoat, is attached with three small buttons close round the neck, the rest of which is bare, and the the robe loosely overlapping the body with long loose sleeves falling over the fingers' ends. It has a pocket in the breast for receiving the watch,

which is suspended from the neck buttons of the antari, the purse, tobacco bag, and pocket-handkerchief. It is worn under the saltamark, or short jacket, the sleeves of which terminate above the elbow, is edged all round, and sometimes nearly covered all over with gold lace, according to the wealth or taste of the wearer. It is made of cloth; yellow, red, crimson, or butcher's blue, are the most approved colours among the Turks. The limbs are accommodated in large loose shalwars, or trowsers, of the same, which are tied over the antari above the haunches, and may be said to hang upon him; but not in any respect to fit his shapes. A long sash, consisting of a shawl, or piece of white muslin rolled three, four, or five times round the body, is tied above all. He then sticks his feet into a pair of short, wide, yellow or red boots; and having thrown a beniss, an abba, or a burnouss round his shoulders, his garniture is complete. Thus attired, loaded and bandaged, a person would naturally imagine that the animal could hardly move. However, a Mameluke or a Turk is then in his riding costume; and when mounted on horseback, appears to be as little shackled in his movements, and equally capable of managing both his steed and his arms with the most lightly-equipped cavalier in Europe; and, as an individual combatant, is in no respect less formidable. In all martial exercises the upper robe

is thrown off, and is at best to be considered as a robe of ceremony, without which a person is not fully dressed, and cannot, with propriety, pay visits, or wait upon his superiors.

The walking costume is a little different from the above; and consists of a caftan, or long robe, descending from the neck to the ankle, with large sleeves, like the antari; indeed it is exactly the antari extended to these dimensions, and is made of the same kind of stuff, with a pocket in the breast, and one on each haunch. Under the caftan is worn the shachsheers, or red drawers, of a lighter material resembling our serge, but of the same shape and size, and fastened round the waist in the same manner as the voluminous shalwars above described. A kind of yellow leather hose, called misti, for the reception of the feet and ankles, are sewed to the lower part of the shachsheers, so that the inferior extremities are completely covered. Over the misti are worn the papoush, or slippers, which are always put off when the person sits down, or goes into the house or into the mosque. Over the caftan is worn the juppa, or a large open robe, of equal length with the caftan. It is made of light cloth, with wide sleeves descending about half way down the fore-arm, like the saltamark. Over the juppa, as a robe of ceremony, is worn the benniss, which is a large robe of the finest cloth, flow-

ing down to the heel, with large sleeves falling loosely down to about half a foot over the fingers' ends. It is generally lined with silk or satin, and trimmed with gold lace round the edges. A person of respectability, who has adopted the eastern costume, cannot wait upon the Pasha properly clothed, or pay a visit of ceremony to his superiors or equals, without the beniss; it being considered as very uncourtly, at least at first sitting down, to show either hands or feet. The Turks are peculiarly partial to bright colors, as scarlet, crimson, yellow, or green, if a descendant of the prophet; sometimes an olive or fawn color, but seldom dark blue, and never black, except in the abba, which is a large upper garment made of the finest wool, with a sleeve of gold or silver tissue, and often lined with silk or satin. The abba is generally of the manufacture of Mecca, or Homs, or Bagdad; and seems to have been the dress of ceremony of the Saracens and Syrians, as the beniss is that of the Turks. The burnouss is a large flowing white mantle, with a hood, but without sleeves; it is of the finest wool, and is the manufacture of Tunis; and worn both by the Mugrabeens and Egyptians. It is worn as an upper garment, but is not a robe of ceremony. From the description of the dress of a Turk or an Arab, it will appear that an European lady, in adopting it for the sake of conveni-

ence, when travelling in these countries, is not guilty of any impropriety, or any indelicacy unworthy of her sex.

If the figure of the man be concealed by the loose and flowing robes of the Eastern costume, that of the woman is much more so. Notwithstanding the strictness of Eastern manners, the number of these is by no means wanting in the streets of Cairo; though they are mostly of the lowest order, and past the meridian of life. Their dress consists of the blue or brown beteen, and envelopes them completely, so that neither face nor hands can be perceived, unless when they are asking charity, and then they studiously conceal the former and stretch out the latter, and beg with great importunity. If the stranger should inadvertently give a mite to any of these wretched creatures, he is immediately assailed by a horde of them that issue like bees from their disturbed nests, and pursue and persecute him from street to street. Even the object on whom he bestowed his charity, thinks she has a further claim upon his liberality, and absolutely annoys and pesters him with her solicitations. The beggars are chiefly Arabs; it is a rare thing to see a Turk of either sex soliciting charity.

When the more respectable females go abroad, they are completely covered from head to foot with a robe of black silk called gattia, and a black crape veil (shoubia), which descends to the feet, and is

double in that part which is opposite to the face; it ascends up to the eyes, and is fixed by a string which passes up between them to the top of the head. This string passes up through a gold or silver tube that rests upon the forehead, and root of the nose, and is generally set with precious stones. The veils of the Bedoween Arabs are of a dirty white colour. Thus muffled up, if the lady happens to be a little en bon point, she appears like a shapeless mass, or a walking pyramid, and when transported to the back of a camel, or an ass, which is her usual mode of travelling, one trembles for her safety, and that of the animal, which supports her. If a coffin were mounted erect on the back of a camel, or an ass, and covered with a mort cloth, it would not exhibit a more funereal, or dismal appearance, than the procession of a female through the streets of Cairo. The mind revolts at the comparison, and the feelings of abhorrence and indignation are roused at the savage jealousy of those monsters of Eastern despotism, who thus condemn nature's fairest form to travel about in darkness and disguise, and almost make it criminal for her to behold the light of day, or to see the human face divine. All this is done under the absurd impression of keeping the female chaste and pure, as if to trammel up her mouth like that of a pig in a trough, or a coach-horse in a bag, were sufficient to enchain the sentiments of the heart,

where alone purity can be assailed, and where alone she can make an effectual resistance to the temptations of the world. Wisdom's ways are ways of pleasantness. Let the feelings of the heart be chastened in education, and there will be more pleasure in the paths of virtue, than in all the devious wanderings of vice.

But the sight of a few chosen dames buckled up in this defensive armour, serves only to mark with the stronger contrast their masters' total disregard of the sex in general, where self is not concerned. Otherwise we should not meet with bands of female slaves, in the bloom of life, driven like cattle through the streets, with merely a rag tied round their waists, the rest of the body being naked and exposed; while the boys in the street are pulling at, and calling to them as they pass, with impunity. The people who permit such outrages upon public decency, must have little regard for their species, and bound their prospects to the animal creation. They have never advanced beyond the boundaries of half civilization, however extended their dominion; and religion and morality have made no impression on their hearts, however numerous their prayers, or however brilliant their sentiments.

In my different walks through the streets, I was astonished at the rare occurrence of jugglers, and dancing girls; I did not meet with the former above two or three times during the whole of our

residence in Cairo. The latter dressed up in all their coins and rattling finery, used to come to the Consulate on Sunday afternoons, on our first arrival in Cairo; but finding that they obtained few admirers and no money, soon discontinued their visits. I understood that they chiefly exhibit in the evenings during the season of the Ramadan, which was then in the month of August; or during the prevalence of the chamsin winds, which is in the month of April, in neither of which seasons were we in Cairo.

One of our party mentioned to me that he saw an officer of justice walk into two shops, and take out two men, and tuck them up by the necks each over his own door, and let them hang there till they were dead, and till the sun went down. The offence he did not learn; but the summary proceeding struck him with horror. I was afterwards informed that this is the manner in which the laws of Egypt punish extortion, light weight, or selling goods at an exhorbitant profit. The officer of justice is named Awañ el Cadi, or first officer of the Cadi. The punishment for light bread is to put the baker into his own oven, which is performed by the same friend of the public above mentioned—a punishment which humanity would forbid us to record, did not the evidence of creditable witnesses compel us to receive it as truth.

There are no coaches, chariots, or gigs, in Cairo,

and hardly any wheel carriages whatever. All the time that I was in Cairo, I only saw one cart which was drawn by buffaloes, and that carried a dead man who had been shot in a scuffle a few minutes before. There are indeed no roads in the country for carriages, and the streets are too narrow to admit them. Stones, lime, timber, water, merchandize, and all portable articles are carried by camels, asses, mules, or men. To the latter is usually assigned the task of carrying water in skins through the bazars, which they sell for half a para, or little more than half a farthing a glass. This is a prodigious luxury. Fatigued and exhausted with riding, or walking through the streets in the sultry heat of the day, I have frequently, in company with my friend Osman, sat down to repose on the edge of a bazar. The water-carrier soon came by, from whom each of us took a glass of water. After the water-carrier came a boy with a basket of bread, from whom each of us bought a roll. After him came another boy with a mixture of salt and carraway seeds, of which we procured a little to relish our fare, the bread in Cairo being usually baked without salt: thus with our simple fare of bread and water, and salt, which we ate on the street, and which cost us about a half-penny a piece, we were perfectly refreshed and comforted, and with the luxury of a pipe of tobacco, which, if we had not our own along with us, the merchant

on whose bazar we sat down, never failed to request our acceptance of his, we were as completely refitted for resuming our peregrinations as if we had baited at an English inn. No person stared or wondered at us, for every one did the same as often as he had occasion.

The bazars in Cairo are neither so large nor so commodious as those in Constantinople or Damascus, and are altogether on a different construction from our shops. They are a series of arcades, or recesses in the wall opening upon both sides of a narrow street or lane, and succeeding each other through the whole length of it. Each man's portion is about six or seven feet in front, with a seat of the same length before it, on which he sits with his legs folded under him, smokes his pipe, and talks with his neighbour, reads the koran, and says his prayers as the stated hours come round. His goods are arranged in shelves on the back, or displayed all round the niche. During the day if the master has occasion to leave his bazar, he covers it over with a piece of net; and about five o'clock p. m. generally locks it up for the night, by a moveable door, which, in the day time, formed the only partition between his seat and his neighbour's.

The bazars are covered above to shelter them from the rays of the sun, and lighted by apertures in the side of the roof, and from each end. There is no thoroughfare permitted except for foot passen-

gers, so that the lounger is but little interrupted in his walks. Each species of goods has its own class of bazars. Such as the bazars for silk, cloth, ready made clothes, shoes, leather, jewels tobacco, tobacco-pipes, amber mouth-pieces: each of them generally occupying a distinct lane or alley by itself, and abundantly supplied with the article professed to be sold. Books, by which I mean Arabic books or manuscripts, are very rare, and seldom an article of exhibition; if you have a friend acquainted in the town, he can find them for you, probably from some of the Sheiks who can read, and may perhaps have delivered a discourse in the mosque; but you will not be able to find them for yourself. The bazar for cloth and ready made clothes is the finest, and the most frequented. The merchants in these different bazars are Turks, Arabs, Greeks, Copts, Jews, and Armenians, of whom the first and the last are generally the most upright and agreeable to deal with.

The Turks, being masters of the country, are superior to all, both in wealth and dignity, yet the Arabs constitute by far the greatest part of the population, both in Cairo, and throughout the whole of Egypt and Syria, and their language is the vernacular tongue in both countries. Notwithstanding which, and their being of the same religion with the Turks, they enjoy no offices of emolument, and are kept nearly in as much subjection as the Copts

or Greeks, though they are at least in the proportion of twenty to one, or more. The Armenians are numerous, and entirely engaged in trade, and bear the character of a respectable industrious people. I entered one of their churches on a week day; it was well attended; their behaviour was devout, and becoming a house of prayer. They are dissentients from the Greek church; they keep lent rigidly, but eat flesh on Fridays. They deny purgatory, and the procession of the Holy Ghost from the Son: they pray for the dead, and rebaptize converts from the church of Rome. The secular clergy must all be married before they are admitted to holy orders, but are not allowed to marry a second time.

The Armenians are favourably situated in Egypt at present, on account of one of their countrymen being the interpreter, and one of the confidential advisers of the Pasha. This gentleman once had the misfortune to fall under the displeasure of his master, by refusing to lend him money, and was consigned to the executioner, to put him into a sack, and drown him in the Nile. He was met on his way to the place of execution, and saved by the intervention of two intrepid friends, who remonstrated with the Pasha upon the injustice of the sentence, and had it revoked. The worthy gentleman was pardoned, and reinstated in his former office, and loves and serves with fidelity the man

who had unjustly ordered him to be put to death.

The number of Jews in Cairo was differently stated at three, four, five, or six thousand. But I am disposed to think that the highest number is considerably under the truth. They are an industrious people, and are chiefly engaged in small traffic, as in this country; but many of them being able to read, write, and cipher, are employed in the different offices of government. They have seven synagogues in Cairo; five of which I visited in company with Elias, who had been himself in the employ of the Pasha till the failure of his eye-sight compelled him to relinquish it. In witnessing a circumcision, which is performed by the priest on the eighth day, as prescribed in the Law of Moses, I was astonished to find that the mother carries the child in her arm, and lays him down on the table or altar for the operation. In conversing with them on the danger and impropriety of requiring such a service of the mother, they assured me, that it never was attended with any inconvenience, and that it was a practise that mothers would on no account give up. The latter part of the statement I as readily believe, as I doubt and disbelieve the former.

The Copts are generally considered as the legitimate remains of the ancient Egyptians, as retaining in their features, and even in their name, proofs of their descent from that great and wonderful peo-

ple." Though I must be permitted to say, that neither in their features nor in their complexion have they the smallest resemblance to the figures of the ancient Egyptians that are represented in the tombs at Thebes, or any other part of Egypt that I ever visited. There are about 8000 of them in Cairo; and throughout the whole of Egypt inclusive, about 25000. Prior to the Persian conquest, Egypt possessed a population of 7,000,000: all of them, it is presumed, Egyptians. That three and twenty hundred years of bondage and persecution should have reduced them to their present number, is not so surprising as that they should, notwithstanding all their changes of masters, have remained a distinct people. Latterly the Christian religion, the strongest cement of society, has knit them together in one bond of union, and placed an insurmountable barrier between them and their present masters. The same distinction obtained, in a certain degree, between them and their Persian conquerors. But this was not the case under the Greeks, who were themselves a colony from Egypt. The Ptolemies repaired their temples, presented their offerings on the same altars, and worshipped the same deities with them. The Egyptians adopted their alphabet, and probably much of their language: their own is now completely lost. They never appear to have amalgamated so well with the Romans, under whose government they made se-

veral efforts to recover their independence. After their conversion to Christianity they appear to have formed one sect with the Greeks and Romans, and the national distinction must have been then greatly sunk, and the present Copts are probably a mixture of the ancient Egyptians with those inhabitants of the country, who embraced that religion at the same time with themselves.

The head of the Coptic church is the Patriarch of Alexandria, who, they pretend, sits in the chair of St. Mark the Evangelist, to whom they ascribe their conversion to Christianity, and whose relics they were accustomed to exhibit in the ninth century. This dignitary may be also regarded as the head of the Abyssinian Church, for he always appoints the Abuna, who is the highest ecclesiastical dignitary in that country. His avowed place of residence is in Cairo; but at the time when we were there, in consequence of some pecuniary embarassments, he had withdrawn to St. Macarius, where the Copts have their principal convent, leaving the the vice Patriarch in the capital to officiate in his stead.

Having procured his address, I proceeded along with an interpreter to pay my respects to this worthy gentleman. I found him with his legs folded under him, sitting on a stone seat in a small recess on the shady side of a small court, smoking his pipe, and drinking coffee in company with a dervis.

Several of his priests, dirty, ill-dressed, illiterate looking men, with long beards, and altogether such as one would take for journeymen shoemakers, were sitting near him. He received me politely, with a gentle inclination of the head, and laying his hand on his breast, begged me to sit down opposite to him on the other side of the recess, and continued his conversation with the dervis, who seemed extremely condescending, and pressed his suit with prodigious earnestness. The object of the Mahomedan's visit was to prevail on the vice Patriarch to use his influence with one of his people, to abstain from accusing a Turk publicly before the Pasha, for having carried off his wife. The discussion lasted about half an hour, and terminated according to the wishes of the dervis; during which time I smoked a pipe, drank a cup of coffee, and visited the church. On my return I found the dervis taking leave with all the significance of a triumphant look, and the vice Patriarch patting the bit of carpet with his hand, invited me to occupy the seat of the holy mussulman.

The reverend father is a thin, meagre, sickly looking man, from 55 to 60 years of age, of a humble and insinuating address. He began his discourse with welcoming me to Cairo; and the warmth and affection with which he spoke, lighted up his countenance, and manifested an unusual regard for the happiness of his fellow-creatures. It was the

first time that I had seen such a Christian aspect since I had been in Egypt. On my expressing my approbation of their place of worship in general terms, he said, by way of apologizing for its want of magnificence, that the Christians in these lands are very poor, and he had reason to be thankful that appearances were not worse. He said the congregation were neither provided with bibles, nor prayer books, either to use in the church, or to study at home; but that they knew the responses by memory, having been taught them in their infancy, which was quite sufficient for all the duty they had to perform. This is a sentiment that I found universally prevailing throughout the Levant, both among Christians and Mussulmans, that the stated form of prayer comprises the sum total of duty to the Author of our being, and the delightful employment of cultivating the heart, and chastening the feelings with private reading, meditation, or conversation with others, or with themselves, forms no part of their plans of felicity, or domestic enjoyment. Mankind must not only be told of their duty; but to perform it effectually, it must be embodied in the feelings of their heart, so that the performance of it shall constitute the chief pleasure of their lives. He only has a rational and well regulated mind, whose greatest pleasure is in the discharge of his duty: he only is the truly wise man, and he only is happy.

On taking leave, the reverend Father invited me to attend their church on Sunday, and see how they proceeded; an invitation which I willingly accepted. He informed me that they assembled at an early hour, and I went thither at sun-rise. In about half an hour the door of the church was opened, and we were admitted. It is not provided with seats in any part; but the floor is covered with mats made of the split shoots of the young palm-tree, on which the people sit, with their legs folded under them; but their service requires much standing, and in order to support themselves with ease, they have long staves with cross heads, resembling the handle of a shovel in this country, on which they lean, and which they lend to one another as they happen to be unprovided or disposed. The church is divided into four compartments; in the innermost of which is a table, on which the Patriarch, or officiating priest, consecrates the host; the next compartment is occupied by the priest, who reads the service, the singers, and several additional sitters; it is small, and is generally crowded with poor people covered with rags and vermin; the third division, which is by far the largest, is occupied by the great body of the congregation; and the fourth is a sort of cage-work erected near the door, for the accommodation of the women, who dare not show their faces in a Christian assembly, or sit promiscuously with the other sex.

Divine service was performed both in the Coptic and Arabic languages; part of it was chanted by the singers, who used the cymbals and the Ribobet, an instrument resembling a violin; the congregation also joined in the sacred song, and the whole service was extremely devotional and impressive. The host was consecrated by the vice Patriarch in the sanctuary, or innermost apartment, and carried through the church, while the whole congregation bowed and prayed most fervently. There was no sermon; but the time occupied in the service was between three and four hours; at the conclusion of the whole, after the blessing was pronounced, the vice Patriarch stood in the door of the sanctuary with a roll of bread in his hand, the congregation all passed by him one by one, and to each person as he passed he gave a piece of the roll; one roll serving about a dozen of people. This is the manner in which the Copts administer the sacrament; the women do not descend to partake of it in presence of the men; but wait till they are gone, and then come and receive it. There is no meeting in the afternoon, and the rest of the day is generally spent in sauntering idly about the streets or in lolling in one another's houses. They keep four lents in the year, which they rigidly observe, often to the prejudice of their health, and have meagre days on Wednesdays and Fridays, every week; and on the occasion of certain religious festivals, they

sometimes spend whole nights in the church; thus taxing the human frame with a duty which it cannot perform, and exacting from the clay-clad spirit of man the unceasing functions of the angels in heaven. The Copts reject extreme unction, and prayers for the dead, and consider the church of Rome heretical. They hold that the two natures of Christ are one by coadunition.

In the church there were pictures of the Virgin Mary, to which, after receiving the piece of bread, each went and made a bow, and retired, of our Saviour on the cross, and of Saint Mark; but no sculptured images whatever. When the service was over I retired with one of the priests into the court above mentioned, and having drank a cup of coffee, and made an appointment with the vice Patriarch to accompany him on the Thursday following to visit some of the Coptic convents in the neighbourhood, immediately took leave. This appointment, however, I was prevented from keeping, owing to a melancholy occurrence which shall be mentioned in its proper place. I afterwards visited a convent of this persuasion in Old Cairo, where men and women, and children, resided altogether; it was the dirtiest and most uncomfortable place I ever visited in the whole course of my life, and the least like a religious establishment. And speaking of the Copts in general, though they understand figures and writing better than any other class of

people in Egypt, and are much employed by the Pasha in matters of accounts, yet they certainly are an uncouth and grovelling race, and farther removed from civilization, and the softened habits of society, than any of their fellow citizens: they have a sulky and designing look, with much of that low cunning that renders a man unpleasant and suspected: they have an unusual command of feature; but not of eye, which announces, with all its diversity of expression, the craft and intrigue of their disposition; and I never saw one of them either in their bazars, demanding twice the sum that he would take for his goods, or brushing away on the back of his excellent bourika, that he did not exhibit a sallow, smoothed up face, with a soft and fair speech, like an arrant rogue that having composed his features and wiped his mouth, wished to pass for an honest man: I speak of those in Cairo, for I have seen many in the country of whom I would willingly believe and say better things. They have been often conquered and long in slavery, and are not yet reconciled to their situation.

By this time the noble traveller was considerably recovered from the attack of gout with which he had been seized at Delos, and which had greatly checked his persevering zeal in antiquarian pursuits since his arrival in Egypt; and the interpreter having called to pay his respects, arrangements were made for visiting his Highness Mahomet Ali,

the Pasha! The place fixed for the interview, was a small kiosk or summer-house on the banks of the Nile, a little above Old Cairo, where he then resided. Early next morning, in company with Mr. Salt, and his usual attendants of Janizaries and grooms, we set out to pay our respects to this worthy successor of the Pharaohs. Hitherto the Countess of Belmore had not assumed the oriental costume, which deprived us of the pleasure of her ladyship's company in this morning's ride. We passed out by the same gate, and along the same road which I have already mentioned in my first visit to Old Cairo. Having passed the representative of this ancient city, we proceeded along a low dusty path, lined with a row of palm and sycamore trees, and having travelled about a mile and a half further up the river, arrived at this summer residence of the Pasha. A number of beautiful Arabic and Dongala horses, amply caparisoned, were standing all round, tied by the feet, in the shade; their well-greaved riders smoking and talking, lay near them on the grass. On our arrival being announced, we were immediately ushered into his presence, and found him sitting on the corner of the divan, surrounded by his officers and men, who were standing at a respectful distance. He received us sitting, but in the most gracious manner, and placed the Earl of Belmore and Mr. Salt upon his left hand, and his lordship's two sons and myself

at the top of the room upon his right. The interpreter stood, as well as the officers and soldiers, who remained in the room during the whole time of the visit. He began the conversation by welcoming us to Cairo, and prayed that God might preserve us and grant us prosperity. He then enquired of the noble traveller how long he had been from England, and what was the object of his journey to Egypt? to all of which he received satisfactory answers. His Highness next adverted to the prospect before him, the Nile, the grain-covered fields, and the pyramids of Gheesa, the bright sun, the cloudless sky, and remarked with a certain triumphant humor on his lip, that England offered no such prospect to the eye of the spectator. It was admitted that England had no pyramids, palm-trees, or dhourra; but that her scenery was of the richest and choicest description. "O," he said, "he meant as to the verdure, that England did not possess any thing equal to that." "O yes, yes," was instantly called out, and repeated by every Englishman in the room; and much finer might have been added with equal truth. "How can that be," he shortly rejoined, "seeing you are steeped in fog and rain for three quarters of the year?" This he was given to understand was favorable for the production of verdure, and that our climate was not quite so foggy and wet as he had imagined. "Well," pursued his Highness, "admitting that you may have

some greensward in England, it can only last for a few months in the year; for, during all the rest of it, you are covered with snow," scarcely finding a word to express it, "which necessarily destroys all verdure." Then, without waiting for a reply, he gave a voluntary shiver, wrapt himself up in his beniss, and added, with a hearty laugh, that he thought the climate of Egypt better than that of England still: thus, to the no small entertainment of his audience, making a tolerable retreat from the dilemma in which he had got involved. It might have been expected that a native of Wallachia would have spoken more sensibly on the subject of snow and verdure; but we found it a prevailing opinion, throughout the Levant, that Englishmen go to visit these places because they have nothing so beautiful at home to look at. The minds of the uncultivated inhabitants can form no idea of the pleasure that is derived from contemplating an ancient ruin, or traversing a field that has been the scene of memorable events.

His Highness next turned the conversation to Mr. Leslie's elegant experiment of freezing water in the vacuum of an air-pump, which he had never seen, but which he admired prodigiously in description, and seemed to anticipate, with great satisfaction, a glass of lemonade and iced water for himself and friends, as the happiest result of the discovery; a luxury which I dare say he has already

enjoyed, as the necessary apparatus had been ordered for him from London a considerable time before. He next talked of his Lordship's intended voyage up the Nile; for which he politely offered to render every possible facility; cautioning him at the same time to keep a sharp look out among the Arabs, who, he believed, would not take any thing from him or any of the party, by violence, but that they would certainly steal if they found an opportunity of doing it without the risk of detection. He then related a number of anecdotes of the petty larcenies of that most thievish race; some of which were by no means without contrivance or dexterity. But the one which seemed to amuse both himself and his friends the most, was that of a traveller, who, when eating his dinner, laid down his spoon to reach for a piece of bread, and by the time that he brought back his hand, the spoon was away; the knife and fork soon shared the same fate, and the unfortunate traveller was at last reduced to the sad necessity of tearing his meat, and lifting it with his fingers and thumb like the Arabs themselves. Many people were near, but no one saw the theft committed; and all search for the recovery of the property was in vain. In order to prove to his Highness that the natives of Europe had some idea of pilfering, as well as the Arabs of Egypt, the interpreter was requested to relate to him the story of the comical squire, who had his

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dapple stolen from between his legs, while he slept on its back, the robber having gently undone the fastenings, and propped up the saddle with sticks, that the slumbering rider might continue to enjoy his seat and his nap, while the watchful thief mounted and made off with his pony. Thus, in his merciful compassion, judging it a double sin to deprive him of his horse and his sleep at the same time. The substitution of a wooden horse for a living pony would not have been so bad in modern times. This anecdote was quite new, and quite to the taste of the Pasha; and the interpreter throwing considerable humor into the narration, it produced its full effect both upon his risible faculties, and those of the audience. We now took leave of the Viceroy, leaving him in the greatest good humor; he said we might go every where, and see every thing we wished, and that he hoped to have the pleasure of seeing us again.

This fortunate adventurer is about forty-eight years of age, of a slender make, sallow complexion, and rather under the middle size. He is a native of Romania, and entered the Turkish service as a soldier of fortune. His spirited and gallant conduct soon attracted the notice of his superiors, and procured him promotion. He joined the army of the Grand Seignor that was destined to act against the Mamelukes in Egypt, who affected to govern that country independently of the Porte. The

result is well known; the Beys were expelled from Egypt and Nubia, into the kingdom of Dongala, where they at present reside, with but very slender hopes of ever recovering their former possessions. Mahomed Ali came to be commander and chief of the army, and finally was confirmed in his present elevated situation.

The first object of the new Viceroy was to establish the internal tranquillity of the country, and to reduce the power of the soldiers, who had become licentious in the extreme; both of which he has completely effected. The traveller may now visit every corner of Egypt unmolested; he may go with his money in his hand, from one end of it to the other; no person will take it from him by violence; and murder is almost unknown. These are new facts in the history of Egypt. Against the soldiery, what was his single arm? One to many thousands: but his address was as superior to them all, as mind is superior to matter. In the time of the Mamelukes the soldier was omnipotent; no man's property was secure, but when it did not awaken his desire to possess it: when it did, the custom was, to demand the price of the article that tempted his cupidity. This he always found to be exorbitant, and generally answered by offering a half, a third, or a fourth, of what had been required. If the offer was accepted, the bargain was amicably adjusted. If not, the son of Mars

laid his hand on his pistol, and either brought the merchant to his terms, or took away both his property and his life. The contagion of bad example spreads like a gangrene, infecting all with whom it comes into contact. The troops of the Pasha were speedily inoculated with the same vicious and abandoned habits: such a state of society is not to be endured, and never can be lasting in any country. The Pasha contemplated the evil, and met it with the wisdom and promptitude of a great man: he despatched the most unruly of his troops to the holy war against the Wahabites, under the command of his wife's son, Ibrahim Bey; and the rest he gradually subjected, by attaching the best of them to his person, and by inflicting the most signal punishment on every notorious offender. The last outrage of the soldiery that he had occasion to punish, was for the murder of a fine young woman, the daughter of the Swedish consul in Cairo. This young lady was returning from the bath in the afternoon, in company with her mother. Her elegant appearance, fully displayed in the European costume, attracted the regards of a soldier, who made up to her, and addressed her in a language which it was not convenient for her to hear, and to which, accordingly, she made no reply, but continued her walk. The soldier repeated his words, which met with a similar disregard. Provoked at her indifference, and determined to be

heard, he pulled out his pistol, and instantly shot her through the heart. The unfortunate young woman sunk down in immediate death, and the assassin turned round in a hellish exultation to enjoy the applause of his infamous associates; but his triumph was of short duration, being almost immediately arrested by the janizary of the English Consul-general, a Chaldean by birth, from whom he escaped by knocking him down with his pistol, but was afterwards apprehended by the guards in the Franks' quarters, and being carried before the Pasha, was beheaded next morning, with the most marked abhorrence of the crime which he had committed. The Pasha was universally and deservedly applauded. Such an outrage might have occurred in any country; the history of every nation sufficiently evinces that no law can restrain the hand of a ruffian from firing a pistol, or using a dagger, which it permits him to carry; but in every country vengeance would not so swiftly and decidedly have been repaid upon the head of the guilty offender. Under other rulers, the culprit would probably have been permitted to escape into Upper Egypt, to the borders of the Red Sea, or perhaps into Syria, and after the lapse of a few months, or at the most a year or two, to return and make up his peace; but here they found a master that was not to be trifled with; and the soldier now, with all his paraphernalia and military accoutre-

ments, is as little dreaded in the streets as another man, and the merchant bargains with him on equal terms.

This intelligent Viceroy, at the age of forty, could neither read nor write; since which he has learned to do both, though, as might well have been expected, is no great proficient in either. This would be an indelible disgrace in modern Europe; but the whole history of the Turkish empire sufficiently evinces that a knowledge of letters is not necessary to govern men. A certain dexterity in managing the horse and arms of a soldier, in firing with precision at a mark, throwing the djerid, playing skilfully with the sword, joined to address and shrewdness in conversation, with a prompt decisive character in action, are qualifications which in these countries open a road to certain promotion; and with all these his Highness of Egypt is amply endowed, and upon these he lives, the boast and terror of his people. He acted the part of an able general in restoring the discipline of the army, in suppressing banditti, and in establishing the tranquillity of the country; but his internal regulations evince him to be an unwise and illiberal governor, and but ill calculated to promote the happiness of his people, or the prosperity of Egypt. He proceeds upon the absurd principle, that men are made for kings and rulers; that all the men, women and children, all the land, and

every thing that it produces, are his property; that his subjects have no rights that they can call their own; they are the menials of his family, bound to serve him—all their labour, and all the produce of the soil are his, for a scanty allowance of food and clothing, which he graciously concedes to them; the ground is all his; and he seems determined to reduce the sheiks, or master tenants, and fellahs, all to one level, that they may all work to him for hire, and have no ground or property which they can call their own. There is a capitation tax, and a tax upon the water-wheels, and upon sheep, goats, and black cattle, of which by and by he will be the sole possessor. He is the sole merchant in the country; all the trade of it is in his hands. He furnishes the shoemaker with leather, who cuts it and makes it into shoes, and when they are made, carries them to the agent of the Pasha, who pays him so much a day for his labour; the shoes are then deposited in a general store, out of which they are sold to the public, and the Pasha pockets the money that should revert to the industrious tradesman, to feed and clothe his family, and to lighten his labor. The same thing is done in regard to the cloth manufactories. He provides the weaver with the yarn, who, when he has finished his web, takes it to the agent of the Pasha, who pays him at the rate of so much a day for his labor; generally half a piastre, which is three-pence of our money;

the cloth is then put into a general store, and sold out for the benefit of the Pasha; it is all regularly stamped, and no person can or dare sell it but his agents. Such are the regulations which he wishes to establish universally, and which forcibly evince that one science only will one genius fit. Mahomed Ali may be a good soldier, but he is a wretched governor; a perfect infant in political economy: his regulations may do on a small scale between master and slave, or under the patriarchal ages, but they can never make a great or a happy people; for they are founded on the avaricious and contracted views of an individual whom they are intended to enrich, by impoverishing and degrading to the rank of beasts those whom it is his duty to cherish, and to lift up to the stature of humanity. He may hold the only purse in the country, and be accounted the one-eyed monarch of the blind; but he can never reign in the hearts of his subjects, nor bless the land with joyful abundance.

But it must be observed, that as all happiness is relative, so is all misery, and the land of Egypt enjoys more advantages under its present master, than it has experienced for many years under any of his predecessors. The canals are deepened, yielding facilities for commerce, and an abundant supply of water for man and beast, and all the important purposes of agriculture. The roving Bedoueens are compelled to pay tribute, to live in

their tents, and to pasture their flocks quietly along the edge of the desert, without pilfering from or molesting their peaceful neighbours in the villages.

He has established manufactures of sugar, gunpowder, saltpetre, indigo, cotton, &c. which are under the direction of properly qualified Europeans; of these he is almost exclusively the sole proprietor, and no person is permitted to found any rival establishment. Having met with considerable difficulty in procuring properly qualified persons to superintend his manufactories, he has sent a number of his own subjects to Europe to study at Genoa, Leghorn, and Milan, the different branches that he wishes to cultivate; some of these have visited England; after a certain period of years, they are to return to Egypt, superintend the operations of the Pasha, and teach their countrymen what they have learned themselves. Some of them are specially devoted to the study of mineralogy, as an examination of the mineral kingdom, the finding of gold and emerald mines, is an object that the ruler of Egypt has much at heart; all his views centre in himself, and in the accumulation of wealth. But the education of the youth is a plan that will likely extend itself, and in the end benefit the country; and science and civilization may yet revisit their ancient seat. Though Mussulmans and Christians cannot attend the same places of worship, there is nothing to prevent them from entering the same

scientific institutions, and hearing lectures on natural philosophy and chemistry in the same apartment. Some such intermede as this is required to unite Christians, Jews and Mahomedans in one body, to bring them into contact under such circumstances that the divellent affinities of discordant creeds shall have no effect in tearing them asunder. Mussulmans hold many kingly sceptres, and constitute a large portion of the population of the globe; but in the journals of science they are a perfect blank; they are all for the animal, and nothing for the intellectual man: yet a Mussulman is not necessarily ignorant as a consequence of his religion; letters flourished among the Saracens at Bagdat, and one of the first arcs of the meridian that science ever spanned, was measured in the plain of Mesopotamia, under the auspices of a Khalif. There is nothing in the religion of a Mussulman that ties him down from the exercise of his intellectual faculties; and when once he finds that it is for his interest to study, he will give his days and nights to the cultivation of science as indefatigably as the enlightened inhabitants of Europe; his prejudices and superstitions will fall away, as they have done in other countries, before the light of truth and knowledge, and the savage and untractable Mussulman become a civilized and rational being. When we look at their habits of life, and their scanty or their no education, in which the highest have no more

advantages than the lowest; what can we expect? It would be impossible to form in this country, by the most careful selection from among the most grovelling of our fellow-subjects, a society so little elevated above the brute creation, as is the first society throughout the Turkish dominions. For here, though many have never availed themselves of those opportunities of learning which our schools afford; yet they have daily and hourly intercourse with those who have, and many of the refined and heavenly influences of cultivation fall insensibly, and produce their salutary effects upon the poorest and most unfortunate of our brethren, who, moreover, from their birth, have lived under the mild and controlling influence of our laws and our religion. There are no books in Cairo, no journals, no newspapers, no printing-press, no universities, no houses of parliament, no lectures on law, physic, or theology, no courses of mathematics, chemistry, or botany, no learned men, or learned professions, no theatres, no balls, no meeting of the sexes in polite conversation, no Royal societies, Royal academies, museums, collections, or galleries of paintings. The whole society is a congregation of ignorant rustics, who, if each has food to eat and raiment to wear, a pipe to smoke, and a female to enjoy, and a sword to kill his enemy, or if in a passion, his friend, he is possessed of the utmost bounds of his desires. What a vast and Alpine steep have

these animals to climb, before they attain the cultivated regions of Bacon, Milton, Locke, Newton, or Laplace; of Mrs. Hannah More, Miss Edgeworth, or Madame de Stael. They have an immense chasm to pass, of which they know not the extent, and their rulers cannot inform them. Their king is but the sovereign of savages and slaves, not meriting the appellation of king of men.

The princes, or great men of Egypt, are the two sons, and son-in-law of the Pasha; the Kiahaia Bey who governs in Cairo, in the absence of his master Mahomed Ali Pasha; and a number of other Beys, all of whom attend in the councils of the Pasha, when he holds a divan. Of these two titles, Pasha and Bey, the first is derived, according to some etymologists, from the Turkish word Basch, which signifies head; or from Bassa, which is the very word, and means Præfect, or Viceroy. It is written with a P in English, because the letter B is pronounced with that sound by the Arabs and Turks; there is no P in either of their languages. The word Bey and Beg, are the same, and answer to the European titles prince or lord. There may be several Pashas in a country, although one is superior to them all. Thus the son of the wife of the Pasha of Egypt, is Ibrahim Pasha, and is the Pasha of Upper Egypt, and resides at Osyout. His other son Asnil, is also a Pasha. They are of one, two, or three tails,

according to their dignity; the last I believe always wears a beard, with the others it is optional. The son-in-law of the Pasha is a Bey, and being the treasurer, or rather auditor of accounts, is called the Defterdar Bey; the others are called by their own name, or by that of the place of their government, or residence. The Mufti is the high priest, the same with the Lord Chancellor, and the interpreter of the law. The Cadi is the judge, and in all cases of doubt applies to the Mufti for assistance. The Cadi has his Kihaja, or vice Cadi. All of them deliver discourses in the mosque, and have seats assigned to them in it. But the Mufti is more particularly regarded in a religious point of view, and is required to know the Koran almost by memory, and, on being called upon by the Cadi, is expected to be able to tell him immediately what the divine law is on any point that may be proposed for his consideration.

There are many mosques in Grand Cairo, and some of them of the most splendid description, being ornamented with many beautiful granite columns, the plunder of On, and Memphis. It is here, and at Alexandria, Rome, and Constantinople, that we are to look for the ruins of the ancient capitals of Egypt, which, in its day, was not only the finest country in the world for the arts and sciences, but after-ages have borrowed the ancient productions of its chisel, to adorn the greatest

capitals and museums of the most conquering people that ever appeared. These mosques are in the form of a long square, the entrance is floored with marble, and adorned with many columns. Some of them are said to have five hundred, and some a thousand columns, as the ruined mosque that stands between Old and New Cairo. The largest mosque in Cairo, is the mosque of Azhar: it stands in the middle of the town, and is much frequented by the poor blind, many of whom are maintained out of the funds of the mosque. The mosque of Sultan Hassen, is another large mosque near the gate of the city, that leads to the castle; but in point of size, is much inferior to the one already mentioned. The mosques are adorned with domes and minarets, are kept remarkably clean, and are well frequented. Friday is the day that the Mussulmans observe for Sunday, and on that day they generally receive a discourse from the Cadi, the Mufti, or some of the learned Sheiks, illustrating the doctrines of the Koran, and cautioning them to beware of the contagion of infidels, among whom they dwell. On week days, discourses on other subjects are likewise delivered, as on the copiousness and beauty of the Arabic language, or on a point of law, or on the differences between the different sects of islamism, &c. &c.

We paid a visit to a convent of dervises, in the neighbourhood of Old Cairo, in company with our

friend Mr. Walmas. Only three of the Mahometan fathers were at home, and these were old, and seemed to have retired from service to lead a quiet and inoffensive life, in an indifferent habitation. They received us in a very complaisant manner, presented us with pipes and coffee, took us into their mosque where they said their prayers, and into their garden where they gave us some excellent figs; but they were far too ancient to show us any of their wonderful exhibitions. The order of dervises, however, plays an important part in the drama of islamism, particularly in Egypt. There is a college of them in Grand Cairo, where they are initiated in all the craft and mysteries of their calling. From this they go forth to pervade the country in every direction, in order to keep alive quackery and imposture in the minds of the people. I have frequently seen them mounted on asses, with tall round caps on their heads, with drums beating, and flags streaming in the air, going from one village to another with crowds of children in their train. They make long prayers, are considered under the peculiar protection of Heaven, and to possess the enviable talent of charming away disease. I have seen two of them sit down opposite to each other, and begin throwing their heads from side to side, pronouncing the name of Allah, or God, at each motion of the head, and continue to do so for an hour or more together, without

adding another syllable, or missing a single repetition. They seemed prodigiously excited, their faces flushed, their eyes turgid, and their mouths foaming; yet they pretend that they are neither fatigued, nor exhausted, experience no head-ache, or any unpleasant sensation, and allege this as a proof of their possessing the Divine favor; for if any other person were to do so, he would, probably, be seriously affected. It is no uncommon thing for such people to be regarded in one light by their countrymen, and in another by impartial observers, and from every thing that I have either heard or seen of the individuals above-mentioned, they would be more truly characterized by the epithet of wandering swindlers, than that of maraboot, or wandering saints, by which they are usually known in the country.

CHAPTER V.

THE PYRAMIDS OF DJIZA, OR GHEEZA.

When the river is low, and the intersecting canals dry and practicable, the journey from Grand Cairo to the pyramids of Gheeza is a ride of only one hour. The traveller mounts his ass in the streets of New Cairo, rides to Old Cairo, where he crosses the river to the village called Gheeza; having passed it, he holds his way through a beaten track in the fields, and in one hour from the time he started, he lights at the foot of these ancient piles. In this season of the year, however, when the inundation is high, the pyramids cannot be reached by land, unless by taking a very circuitous route; and the usual way is, to procure a boat, and sail to them along one of the canals.

On the 10th of October, having made the necessary preparations, we set out, in company with Mr. Salt, to take a view of these interesting vouchers of the ancient grandeur of Egypt. At a little before nine o'clock we arrived at the Madiah, or ferry, at Old Cairo, and having got on board the cangia, or common pleasure-boat, we were no sooner seated, than at the yalla, or command of the consul's janizary, the sail was given to the

wind, and we proceeded across the river. Having passed the top of the island of Rhoudá, which by interpretation, means the island of the Orchard, we dropt down to the canal of Gheeza, which is a little below the village of that name, and proceeded along it to the end of our journey. After we entered the canal, the wind soon died away, and the six rowers were obliged to mount their oars, with which they pulled us along the watery way; keeping time to certain favorite airs which they sung to extemporaneous words composed by one or other of the crew, each in his turn repeating the words of his own strain, the rest all joining in a common chorus, which was twice as long as the recitative of the story, and, to those who understood nothing of Arabic, ten times more agreeable. Among the airs we were rather surprized to hear our old acquaintance Malbrook, and the jingling miron-ton-ton mirontaine, &c. of the French songster transformed into the equally unmeaning jingle of tummery-tummery-tainy; and being the air of the latest importation, probably not older than the date of the French invasion, it seemed to be the greatest favorite; and we had it several times in the course of the voyage. Thus we held on our way in a pleasant manner; the banks of the canal were covered with the rich and luxuriant dhoura, which, with the variety of plowed fields just emerging from the subsiding waters, and vil-

Villages looking from groves of palm-trees, presented such a prospect as Egypt could afford, when the land which we inhabit had neither a house nor a human being on its surface. Having travelled about two-thirds of the way, we were stopped by a bank of earth that had been built across the canal for the facility of communication, and also for retaining the water for the purposes of further irrigation, and the use of the villages. Here we were under the necessity of disembarking for a little time, till the boat was hoisted over the bank, and then we immediately got on board, and continued our voyage. The branches of canals that communicated with the line of our route were now so numerous, that it required more knowledge of inland navigation to steer the right course than our pilot was master of. Several times we bore off our course, misled by the communicating branches appearing to lead more directly to our object. A good deal of time was thus spent in recovering our leeway; and before we reached our destination in the main canal, we had to contend with shoal water from the subsidence of the inundation. However, after a good deal of poling, dragging, and sounding, we made the end of the canal about one o'clock, p. m. and were within three quarters of a mile of these ancient and wonderful monuments. We had viewed them from several points of observation, on the opposite side of the river, and all

along the whole course of the canal, kept constantly looking at them; but our recollections were so occupied with exaggerated descriptions of their enormous dimensions, that every look was followed by disappointment; the eye always encountered something less than the mind expected it to see; and now that we were, comparatively speaking, at their base, and looking up from the low sandy bank to the pyramids on the rocky elevation above, our idea of their magnitude was not increased. Even those of the party who exercised the greatest self-control, and scarcely cast a look on those ancient piles during the whole time of our approach, felt disappointed with the diminished grandeur of their appearance. "Is this the object of the world's wonder?" We thought of Benlomond, the Alps, and Bennevis; but what is a pyramid to a mountain? the work of man to that of his Maker.

The fellahs, or peasants, who were engaged in cultivating the fields in the neighbourhood, observed our landing, and brought down their miserable asses, without saddles or bridles, to help us through the sand. The place of saddles was supplied by their thick woollen plaids, which were folded and laid on the backs of the animals; and as the Egyptian ponies require more driving than curbing, they were guided by the same instrument by which they were knocked and goaded along on their journey. The rider has no share in navigating his course; it

is sufficient employment for him to keep his seat, which, when there is nothing between him and the naked back of the bourika, is no trifling sinecure. Having climbed the sandy and undulating ascent, we filed along the contiguous bases of the two largest pyramids; and as we brushed over the smooth sand that levelled the surface with their foundation, it was then that we first perceived their gigantic size. One square of 700 feet a-side, succeeded by another of 650 feet; each of them raised to the towering height of between four and five hundred feet, are enormous piles to have been reared by the little hand of man; and measuring their sides on the hard back of a slow-paced bourika, the patient mind computes every inch of their extent. Having passed the lengthened line of their base, a few steps brought us to the Shiek's cave, which is the deserted shell of an ancient mansion, dug in the sloping edge of the rock. Here we deposited the materials that we had brought along with us for our support and accommodation, during the time that it might be necessary to remain in this most interesting field of ruins.

Having swallowed a hasty repast, to repair the fatigues of the morning, we returned to the pyramids, which are more than meat and drink to the mind of the anxious traveller. The eye courses over every step in their transcendant height, and every stone in their lengthened base. Every broken

stone and every patch of sand arrests the attention; as marking an era in their long and eventful existence. For thirty ages of long-lived men have they rested upon their rocky base. When every cotemporary structure is forgotten, or looks to heaven in scattered fragments from the field of its former existence, the pyramids remain in awful grandeur,—the unrivalled boast of architects, and of kings. Every stone may have cost its hundreds, but the length of its duration has amply repaid the expense of its erection. When wealth and power call upon genius for a particular achievement, they have never called in vain; the result has always delighted and astonished the world. The aged piles which we now contemplate, the walls and gardens of Babylon, the temple of Minerva, the pharos of Alexandria, and the operations of Archimedes, are still preeminent among the boldest emprises of man, and arose from the spirit, the wealth and power of the sovereign, animating, directing and assisting, the genius of the subject.

In such a scene as this, crowded with so many daring efforts of man to gain immortality from the labor of his hands, every faculty of the mind is absorbed in contemplation, and hours pass over his head before the spectator can recover from the bewilderment it occasions, to examine coolly the objects that lie before him. The largest pyramid stands on a free and slight elevation all round, on which ac-

count there is but little accumulation of sand in contact with its base; but as it has suffered much from human violence, immense heaps of broken stones have fallen down on each side, and form a high mound towards the middle of the base. The angles are pretty clear, where the foundation is readily discovered, particularly at the north-west corner; but it is impossible to see straight along the line of the base, on account of these heaps of rubbish. Hence the difficulty of making an exact measurement, and the frequent disagreement of the results; it being impossible, without clearing away the heap of rubbish, to run a straight line all the way in contact with its base, and on the outside of the rubbish the sand is blown into heaps, so that a level surface cannot be obtained. We paced one side on the north of the rubbish, and found it 242 paces; and probably the extent of 700 feet, usually assigned it, is not far from correct.

The entrance into the pyramid is on the north side, and is nearly in the centre, about an equal distance from each angle; it is elevated about thirty feet above the base, in the side of the wall, probably that it might be more difficult for a conqueror to discover it, and less liable to be covered over with sand. The ascent to it is over a heap of stones and rubbish that have fallen down from the pyramid, or that have been forced out and thrown down in the efforts made to find the passage to the interior.

This heap rises considerably above the entrance, which is a small narrow passage, of about three feet and a half square; it is lined above and below, and on each side, with broad flat blocks of large-grained red granite, smooth and highly polished. The flags in the bottom of the passage are formed with alternate depressions and elevations, in order to afford a firm footing to the person descending; but this appears to have been a modern operation, and the depressions are not smooth, nor polished like the rest. The passage descends at an angle of about twenty-seven degrees, and the explorer, in descending, generally places his hands against the sides, and proceeds with the greatest caution. Some take off their shoes, that they may apply their feet better to the floor, and be less in danger of sliding. This is a very bad plan, as it is likely to induce affections in the bowels, or to awaken an attack of latent gout, and other diseases to which there may be a predisposition. The best covering for the feet in such expeditions is a pair of half-worn Turkish shoes, the soles of which are rough and pliant, and there is never any risk of encountering damp; they are also the best for walking over the sands, and for general use in every part of the country. Thus provided, and armed with a lighted candle, the janizary entered the passage, followed by Mr. Salt, the Earl and Countess of Belmore, and the rest of the party in succession, with a couple

of sure-footed Arabs, whose services we did not require. Each of us was provided with a candle, which we had no occasion to light till we came to the entrance of the passage which ascends to the principal chambers, which is about 92 feet from the external orifice. This passage turns off abruptly to the right; it is a forced passage, and winds upward for a considerable way, till it comes to a steep of eight or nine feet, and which we had some difficulty in ascending. This once surmounted, we were again in the natural passage, which is about five feet high, and about 100 feet long, and mounts by a considerable ascent. At the end of this we came into a sort of landing-place, and, proceeding forward, passed by the mouth of what is called the well, which is on the right hand, in a small recess of the landing-place, and is about three feet wide. Proceeding straight on for about 100 feet, along a low narrow passage like that of the entrance, we came into a chamber, which, without any authority, has been called the queen's chamber. It is 17 feet long, 14 feet wide, and about 12 feet high to where the stones begin to slope up on each side to form the ceiling, which is done by the meeting of broad flat stones at an acute angle, and resembles a pointed arch. There is a small recess in the north-east corner, which those who named this the queen's chamber might have called her closet or dressing-room. Neither the closet nor

the chamber are lined with granite; both are quite empty, and the use for which they were intended is not known.

Having visited the queen's chamber, we returned to the landing-place, and ascended to the king's chamber, which is immediately above; but the way thither is different, and more difficult than any of the former passages. The middle of the floor does not rise any higher, but on each side of it there is an abutment of a triangular shape with its broad base buttressing against the breast-wall in front, and falling down to the floor in the form of an inclined plane. In the inner and opposing sides of these abutments small holes are cut for the reception of the feet, rising in a gradual ascent, at the distance of about three feet from each other. Thus, with the hands upon each side resting on the abutments, and moving the feet from hole to hole alternately, the ascent is easy, and without danger; bestriding the intervening space, and looking upward, there is no risk of becoming giddy from the space deepening below. The edge of the inclined plane is about 14 inches broad; yet some people prefer ascending along it, with the assistance of an Arab to steady them, in preference to bestriding the passage, and ascending by the steps or holes in the sides of the abutment. The height to be ascended is about 26 feet, and the length of the inclined plane is about 120 feet. Proceeding forward from the top

of this ascent, a passage, about 24 feet long, brought us into the king's chamber. This chamber is 37 feet three inches long, 17 feet two inches wide, and about 20 feet high. It is lined all round with broad flat stones of large red-grained granite, smooth and highly polished; each stone ascending from the floor to the ceiling, which is formed of nine large flat stones of the same material, stretching from wall to wall. In the middle of the room, towards the west end of it, stands the sarcophagus, which is also of large-grained red granite; it is sunk in the floor, which has been torn up in order to examine a small apartment below. The length of the sarcophagus is seven feet six inches, the depth three feet three inches and a half, the breadth three feet three inches; it is highly polished, but without any hieroglyphics, or any sculpture or ornament whatsoever. A small fragment has been broken off one of the corners. There is no lid, and nothing but dust and some broken masses of granite lying in the sarcophagus. There are no hieroglyphics or ornaments of any kind in the chamber, or on any part of the walls. There is a small tunnel in the south-west corner of the chamber, sloping upwards, as if to communicate with the external air; and round the sides of the chamber, at the bottom of the granite flags with which the walls are lined, there is a small rut of about 10 inches wide, apparently left for their admission, and neglected to

be filled up. As this chamber does not reach beyond the centre of the pyramid, it is not improbable that there are passages leading to other chambers off it; the entrance to which would probably be found by removing some of the large stones above mentioned: as the forming an uniform surface over the whole of the adjoining space, was one of the devices by which the architect concealed from the eye of common observers the entrance of the passage leading to the secret chambers, reserving to himself, and his employer, the knowledge of that stone that covered the door of access, and the secret of removing it. The length of the sarcophagus, in the inside, is about six feet, and the depth and width not much above two feet, which tend to show that it was probably made for the individual by whom the pyramid was constructed, and that the average size of mankind did not then exceed what we find it to be in the present day.

I must likewise observe, that the sarcophagus could not have been conveyed to the place which it now occupies, by any of the known passages in their present state, and must either have been deposited there in the course of the building of the colossal structure itself, or admitted before the passage was finished off, and narrowed by its present polished and beautiful casing. Indeed, I do not think it would be possible to transmit an inflexible

body six feet long, into the king's or queen's chamber by any of the known channels of access. It could easily be moved forward in a direct line, but could not be turned from the one passage into the other. It is obvious, however, to the most casual observer, that part of the present passage is not the natural, but a forced passage. There is nothing further in the king's chamber worthy of observation; nor do I know that any thing has ever been found in it, except the sarcophagus, which is exactly the size of the entrance passage of the pyramid.

On returning from the king's chamber to the top of the inclined plane, we looked up to the entrance, into what has been called Davison's chamber, from the discoverer, to which however we did not ascend; there is no way of reaching it but by a scaling ladder, with which we were not provided. This chamber is directly over the king's chamber, and, from the account of the discoverer, who was the British Consul-general at Cairo, at the time, it contained nothing but dust, and is supposed to have been formed to take off the pressure from the ceiling of the king's chamber; but as it is provided with a door of entrance, it was probably intended to answer some other purpose besides. Here we had examined every thing that was formerly to be seen in the interior of this pyramid, and from this we retraced our steps, and reached

the orifice that led us from the entrance passage; here we turned to the right, and kept descending by the same smooth passage to survey the interesting discoveries of Captain Caviglia, in which he was liberally assisted, in pecuniary matters, by Mr. Salt and Mr. Briggs. Having descended about 200 feet, we came to the bottom of the well, which terminates on a level with the bottom of the passage, and seems merely a niche in its side: having descended for about 23 feet further, we came to the end of the inclined passage; from this point we could see distinctly up into the open air: it looks directly to the north, and at night the polar star is distinctly seen. The passage, proceeding onward from this, is cut out in the rock, and is quite horizontal for 28 feet, where it ends in a large chamber 66 feet long and 27 feet wide, and between 12 and 14 feet high, and which is supposed to be exactly under the centre of the pyramid. It is entirely cut out of the rock, and is considerably lower than the base of the pyramid. The chamber does not appear to have been completely finished; there is a bench of the solid rock, still remaining at the west end of it, high on each side, and low in the middle, and which is of such a rough unfinished appearance, as entirely to preclude the supposition that it was left so intentionally, unless it should have been for placing a sarcophagus, or some object of worship upon it. There is a subterraneous passage that

goes off from the chamber in a southerly direction, and which has been traced to its termination, by the same indefatigable gentlemen, a distance of 55 feet in the solid rock, and another in the east end, which enters under a species of arch, and which has also been traced to its termination, a distance of 40 feet, into the body of the pyramid. I did not enter these passages; and what I state is from the report of others, who, I believe, were never there either: but without the most positive and undoubted authority, I would not allow that these passages proceed so far, and end in a cul de sac. I should rather feel inclined to believe that they continued on, and ultimately communicated with the open air, and that they were secret passages by which to enter or escape from the pyramids. This chamber, though but recently laid open to public inspection, appears to have been frequently visited in former times; it is much covered with smoke, and seems as if fires had been burnt in it, and visiters have employed the smoke of the candle to inscribe their names upon the ceiling, as they are but too fond of doing in the present day.

It is impossible to state the actual or intended use of this chamber. Antiquity has not even recorded its existence, and the voice of conjecture has almost been silent as to the purpose for which it was excavated. Nothing was found in it when lately

entered by Captain Caviglia, and if any thing valuable were consigned to it, in any period of its history, we are not correctly informed. Herodotus makes mention of various subterraneous chambers, but the description of none of them applies to this. The one on which he particularly condescends, had a channel by which the waters of the Nile were admitted, and flowed round the chamber, inclosing an island on which the body of Cheops, the builder of the pyramid, rested in the tomb. There is not the smallest vestige of any such a thing having ever been in this chamber, and the access for the waters of the Nile into any part of the pyramid, still remains to be discovered: but the importance attached to this chamber, or to some other adjoining chamber, is evident, from its vast dimensions, and from the great care and labor that have been employed to construct the passage by which it is entered. The size alone is especially indicative of the importance of this individual chamber. This passage, as has been already mentioned, is lined on all the four sides by finely polished slabs of large-grained red granite of Assouan, commonly called sienite; this must have been done at a great expense, the distance being between five and six hundred miles. The stones are remarkably well cut and well fitted to each other, and probably cover the orifices of other passages into other chambers in the pyramid. Those at present known, are

all on the west of this general passage, that is in the north-west quarter of the pyramid, with the exception of the one lately discovered in the centre of its base; and till examination proves the contrary, we may be allowed to conclude that the remaining three compartments have their chambers also. It would be presumption to mention any place in which such a passage is likely to be found; he that has time, ability and inclination must choose his own place of research. But it is not less surprising that no attempts have been made to probe this passage into the centre of the pyramid, than that no attempts have been made to discover a passage entering from the south, east, or west sides, on the same or on a different level with that on the north. Even the termination of the small tunnel passing off from the king's chamber is not known; it may communicate with another chamber, or it may lead out to the open air, where the orifice of it is probably blocked up with a loose stone, on the south side of the pyramid, which a little careful examination would soon discover.

The supposition that this passage was intended as an astronomical instrument for measuring sidereal time, is scarcely tenable. Pyramids are prodigiously expensive and unmanageable machines; and the passage being so carefully sealed at the entrance, precluded all possibility of using it as such: at all events, the abettor of such an opinion could have

no objections to examine the south, east, and west sides; as there are objects in these quarters of the heavens not unworthy of observation, as well as in the north. Besides there being so many pyramids, all of them with passages looking to the north, and descending nearly with the same angle of inclination, they were probably intended to answer some other purpose than that of looking at the polar star.

Having finished our survey of the interior of the pyramid, we ascended the shaft, stopping a little at the bottom of what has been called the well, which is now found to be a secret passage of 150 feet long, and about three feet wide, furnished with niches on three sides for the hands and feet, by which to ascend to the upper chambers in the pyramid.

Having regained the open air, we rested for a little time, to recover from the fatigue and exhaustion which we experienced in exploring the pyramid, and from the dust and warm atmosphere within, and then proceeded to climb its mountainous height. Pausing occasionally as we advanced, and looking up or down, or along its enormous sides, we became more sensible than ever of its vast dimensions, and could hardly convince ourselves that the enormous mound which supported us was really the work of human hands. Lady Belmore ascended it with the most perfect ease, and none of the party

experienced the smallest difficulty or vertigo. Indeed, every step recedes so much from the one below it, and affords such excellent footing, that the mind has the most perfect conviction of security; and I am disposed to think that giddiness has but rarely occurred to those who have attempted to climb this lofty pile. Each step is from a foot to a foot and a half broad, and about the same depth; they are narrower towards the top than at the bottom. We began to ascend immediately from the door of the passage, and gradually passed round towards the north-east angle, because the steps are so much broken towards the middle as to afford an unsecure and difficult surface to climb; whereas, at the angles, they are pretty entire. One part, in the eastern aspect, we found quite perpendicular, and seemed as if it had been formed for a door: it was not above four feet wide, and six feet high. Any part in the whole of the ascent formed a convenient resting-place, whenever the traveller was inclined to repose; but the slope is so gradual, and proceeding leisurely, we had little occasion for stopping to rest our limbs, or recover our breath. Arrived at the summit, we found it ample and spacious; a square, from 25 to 30 feet aside, consisting of large square blocks of stone, with the upper surface coarse and uneven, as are the usual surfaces of stones in the courses of a building. We perceived a thin cement of lime between the dif-

ferent courses of stone, but there was no appearance of any cement having been placed upon the upper surface of the highest course; so that if it had ever been built upon, all that must have been washed away. The surface of the stone, however, seemed remarkably fresh, as if it had but recently been taken from the quarry; indeed much fresher than the surface of the steps over which we ascended on the sides of the pyramid. The only injury that the top exhibited, was from the knives and chisels of visitors, who, anxious to perpetuate their arrival on this lofty station, had left their names behind them on the stones. The prospect from the summit is not extensive, being bounded on the east and west, and partly on the south, by the mountains on both sides of the river. But when I mention Old and New Cairo, Heliopolis, Troy, Babylon, Memphis, Gheeza, the Delta, the Nile, the fertile plain, the numerous villages, the spreading palms, the aged pyramids themselves, the sepulchral caverns around; and that from the summit of this, the most ancient and colossal building upon earth, that the eye probably passes over the land of Goshen, I name a prospect that is almost without a parallel in the history of human recollections. But the setting sun had now closed the day, and without waiting till the shades of night had darkened the land, we quitted our lofty station, and regained the bottom of the pyramid without having

experienced the slightest accident, or having any reason to apprehend that any accident would occur. We now returned to the Sheik's cave, and after a cup of tea, spread our cots and hammocks, and consigned ourselves to repose.

Here I beg leave to remark, that neither in ascending or descending the pyramid did we discover any remains of the coating with which it is said to have been covered. Yet Herodotus states that it was cased and finished in the highest style; that the stones of the casing were skilfully cemented, and that none of them were less than 30 feet; that the summit of the pyramid was first completed, and descending thence, the workmen finished the whole. This is a description which cannot in any respect apply to this pyramid in its present state; for the summit of it is demolished; it has no casing; and there is not a stone in the whole building whose dimensions are the half of 30 feet. The largest stone that I saw was near the entrance of the passage, and its dimensions were under 11 feet. The largest of all the stones, are those granite slabs that line the king's chamber, and they are not above 20 feet. It is impossible to apply the account of Herodotus to any other pyramid, if we are to understand him as speaking of the pyramids of Gheeza; because he expressly states, that the pyramid of Cheops was the largest, which this one certainly is. He further says, that he measured them both, and

that the pyramid of Chephren was not so high by 40 feet. The third pyramid here, which is generally assigned to Mycerinus, answers nearly in size, and the material of its construction, but not so well in position, to the description of Herodotus; and for my own part, I should be extremely happy to see his account of the pyramids applied, by a careful examinator, to the three large pyramids at Abousir, which I had not an opportunity of doing. They are all coated; and one of them may certainly be called the middlemost; which, if the description be referred to the position of the pyramids of Gheeza, if any of them can be said to be in the middle, it must be that of Chephren, which does not correspond with the account of Herodotus. But more of this afterwards. The statement of Herodotus, of Pliny, of Abdallatif, Masoudi, Makrisi, &c. I should think quite sufficient to prove that this pyramid was originally coated; and, although in ascending the side of it, or in walking round the base, I did not perceive any vestiges of it remaining, I do not consider myself warranted to say that there is none; and my own conviction is, that the pyramid was coated, as stated by these authorities, and must accordingly have been finished.

It is recorded by Abdallatif, that when Melic-alaziz Othman ben-Yousouf succeeded his father, he allowed himself to be persuaded by some senseless courtiers to demolish the pyramids, and that he

sent thither miners, sappers, and quarriers, under the direction of some of the principal officers and princes of his court, with orders to overturn it—the red pyramid; namely, that of Mycerinus. To execute the orders with which they were charged, they went and encampt near the pyramid, and collected a number of laborers, whom they maintained at an enormous expense. Here they remained for eight whole months, laboring hard to execute their commission; but their utmost efforts, with people raising with picks and levers above, and pulling with ropes and cables below, could not remove above one or two stones a-day: and after the stone was down at the foot of the pyramid, they were obliged to break it in pieces, in order to carry it out of the way; and one of the engineers is reported to have said, that although he were to get several thousand pieces of gold, he could not readjust one of these stones in its former place. In fine, they abandoned the attempt, without demolishing the pyramid; and, in the opinion of Abdallatif, without much reducing its dimensions. This foolish attempt is stated to have been made in the year of the Hegyra, 593; of Christ, 1196. Several other Kalifs are also mentioned by Makrisi and Abdallatif, as having exerted themselves in the demolition of the pyramids. As Saladin, who charged his Emir, the eunuch Karakoush Asadi, to build the citadel and the walls of Cairo, and who

seemed to consider Memphis, and the pyramids of Gheeza, as the readiest quarry from which he could obtain the materials to answer his purpose. Hence the coating of the large pyramid of Cheops, two thirds of that of Chephren, and the greater part of many of the smaller pyramids have all been carried away, and may now be sought for in the immense causeway, and the innumerable arches which he constructed between Gheeza and the pyramids, and in the citadel, the mosques, and the walls of Cairo. The remains of this causeway are still to be seen; the greater part of it that was upon the lower ground, was swept away by the overflowing of the Nile. Some authors have supposed that it is the remains of the causeway mentioned by Herodotus; but the manner of its construction, as well as the materials, prove that it is not: and Abdallatif, a cotemporary historian, states that it was made by Karaboush, one of the Emirs of Salah-eddin Yousouf, the son of Job, commonly called Saladin the Great.

The opening of the passage into this pyramid is by many oriental writers ascribed to the Kalif Abd Allah Mamour, the son of Haroun Al Raschid, and they state that he employed for that purpose fire, vinegar, &c.; others ascribe it to the Kalif Mohdi, whose name was Mahommed. This latter, I think, is probably the person whose name we find in the inscription copied by Mr. Belzoni, from the in-

terior of the second pyramid, under the title of king Ali Mohammed; and it being stated in the plural number, that he attended the opening of them, I think it very probable that he was the person who first penetrated into the interior of both these pyramids, and probably had also a large share in uncovering them both.

The removal of the coating, will account for the great damage sustained by the steps all round, while the rolling down of the immense stones from the top, will account for those towards the middle being more injured than those at the angles of the pyramid. The inscription in the Egyptian character, mentioned by Herodotus, stating that one thousand six hundred talents were expended in procuring radishes, onions, and garlic, for the builders of the pyramid, during the progress of the work, has of course disappeared with the casing on which it was engraved. Unless, as Mr. Belzoni found part of the coating of the smallest of the three pyramids, under the rubbish accumulated about the entrance, some such accident may have spared that part of the casing beneath the door, which, however, cannot be ascertained, but by clearing away the rubbish, which consists of the broken fragments of stone and sand. Though, as no coating remains on any part of the base all round, I am disposed to think that the plunderers of the pyramid began at the base, and regularly ascended in their dilapidations,

as appears to have been the case in divesting the second pyramid.

There is a broad deep trench cut in the rock at the middle of the east front of the large pyramid, and running parallel with it. It is rather broader than a carriage road; it descends towards the middle from each end, and resembles a carriage entrance to and from a pond. It is half full of sand, and is entered on the east side by a channel like a canal, for the conveyance of water. It is rather surprising that among all the excavations made about the pyramids, this trench should never have been examined; for it appears to me to be connected with the most important object in the pyramid; namely, that for which it was erected, the tomb of Cheops. It is stated that many subterraneous chambers were made in the rock under the pyramid, and that the water of the Nile was introduced and encompassed them, forming an island on which the body of Cheops was deposited. The water of the Nile must have been raised to this level by artificial means, such as are now employed to raise it to irrigate the land after the inundation has subsided, and even in many places when it is at its height. These chambers, or subterraneous vaults, are, at present unknown, and I am disposed to consider this as the channel by which the water of the Nile entered the pyramid: and if excavation should prove it to be so, the whole of them would then be

discovered, and the explorer would be well rewarded for his trouble, and probably for his expense. There is no such trench connected with the second pyramid, and we are informed by Herodotus, that the water of the Nile was not admitted into it; that it had no subterraneous structures, and no island within it.

The removal of the rubbish from the base of the pyramid, all round, would be a most herculean task; but it would probably be rewarded with the discovery of some parts of the ancient coating, and some of the large stones which were rolled down from the top, and would set this question at rest, and also show whether the exterior of the pyramid was covered with hieroglyphics, or not. Herodotus does not affirm that they were covered with hieroglyphics, and the statement of Abdallatif, that if copied, they would fill 10,000 volumes, may be understood as referring to the inscriptions about the pyramids, which if transcribed, I have no doubt would be as voluminous as he mentions. As the evidence of hieroglyphics being on the pyramids does not descend to us from the most ancient authority, and as none of those whose coverings remain have any, we may be permitted to express our doubts of the existence of this sacred character, on those which are uncovered; and I do so with the greater confidence, because I have never seen in any part of the country, from the one

end of Egypt to the other, any building, or any tomb, or excavation, that was ornamented with hieroglyphics on the exterior, that was not also covered with them in the interior. On any the pyramids I have not seen, I believe there does not exist any hieroglyphic on the outside, or on the inside, or on any thing connected with them. The small part of the coating which remains on the second pyramid, has no hieroglyphics: the larger pyramids at Abousir, Sakareh, and Dahschour, are all coated, but have no hieroglyphics, and I am humbly of opinion, that the pyramid of Cheops, or that of Mycerinus, had none either.

In the innermost, or rather undermost, apartment of the tomb in which we took up our abode, there lay a handsome sarcophagus of the same shape, and of the same species of granite, with the one in the pyramid, and wrought after the same manner, highly polished, and without hieroglyphics; but generally speaking, every temple, every tomb, and every sarcophagus in Egypt, whether of granite, alabaster, the soft calcareous stone of the country, or even the ordinary mummey case of wood, are all covered with hieroglyphics, and representations of men and women, gods and goddesses, bulls, cows, serpents, eyes, &c. Even the causeway that was made for the conveyance of the materials to the pyramids, we are informed, was of polished stone, sculptured over with the figures of animals. The

inscription on the pyramid alluded to above, was in the Egyptian character, by which is probably meant the hieroglyphic. There was also an inscription on the marble slab that was introduced into the brick pyramid. It is not coated with stone, and had no hieroglyphics on the outside; the interior has not been examined.

It is also curious to observe, that the sphinx has no hieroglyphics, except such as are, comparatively speaking, of a modern date; that is, in the time of the Romans. But this monstrous production is not mentioned by Herodotus, nor by any writer that I am acquainted with, before Pliny: so that though it is stated to be the tomb of Amasis, I shall not lay great stress upon its being so. But it is worthy of remark, that these pyramids being the tombs of the kings of Memphis, should not be adorned, like the tombs of the kings in Thebes, with the sacred character of the country. And it is also remarkable, that at the other burying-places of the kings of Egypt, namely, at Thebes, and at Sais in the Delta, there should be no pyramids at all. One reason can be assigned from Herodotus for those of Cheops and Chephren being destitute of hieroglyphics; namely, the thorough contempt which their builders entertained for the religion of the country; so much so, that they shut up the temples, and prohibited the ordinary sacrifices, and even engraved the gods of the country upon the stones of the

road, that they might be trodden under foot of man and of beast. Hence it is not likely that such men would call upon the priests of the country, who alone knew to write in the sacred character, to adorn their sepulchres with the emblems and doctrines of a religion which they affected to despise, and endeavoured to abolish. A third pyramid, we are informed, was erected by a strumpet who was as little likely, during a wicked reign, to call for the exhibition of her creed, or that of her religion, or the transactions of her infamous life to be represented by sensible signs, or detailed in hieroglyphics upon her tomb. A fourth, we are informed, was built out of a silly whim of king Asychis, who wished to make people believe that brick made of mud, drawn by the point of a stick from the bottom of a lake, was more valuable than stone. The builders of the others at Memphis, are not mentioned by the father of history, and a great number of the Egyptian kings are reported to have been buried at Sais; but the remaining pyramids, like those already mentioned, were probably built by other kings, or opulent reprobates, who neither feared God, nor regarded man. So that if the temples and tombs are to be considered as monuments of Egyptian idolatry, the pyramids may be regarded as monuments of Egyptian infidelity. The same reason will account for several tombs being without hieroglyphics, whose constructors from the severe

scrutiny that the character of the deceased underwent, before the rites of inhumation were allowed him in Egypt, very probably were not buried in them, and such tombs would ever after be considered as unhallowed ground. Let the place be accursed for their sakes, is the language of ancient times. It is difficult to account for such an antipathy in Cheops against the religion of his subjects, but by the circumstance of his being a stranger, a conqueror, and not a native of Egypt; we are not authorised by history, however, to make such a supposition. Herodotus merely states that Cheops succeeded Rhampsinitus, without mentioning his relationship to his predecessor; but it is rather remarkable that in the whole four preceding dynasties of Egyptian kings, and till his time, there should only occur one name that bears the slightest analogy to his; then follow Chephren his brother, and Cherinus, or Mycerinus his son, both of which names are allied to Cheops; then follows a chasm in the Egyptian chronology of 151 years. During this period, I am disposed to consider that the greater part of the pyramids were built, for it does not appear that they were all erected by kings. Cheops is stated to have flourished 1082 years before Christ, and Asychis, the first king of the sixth dynasty, 815 years before Christ; with whom the names, upon the former analogy, commence again, and continue down to the Persian conquest; then follow the

Persian names for 112 years, or 413 years before Christ, when the Egyptians recovered their country; and then again the Egyptian names occur, and continue till Ochus reduced Egypt, which was 350 years before Christ; from this time the Persians kept possession of it for eighteen years, when they were conquered by Alexander the Great, 332 years before Christ. The coincidence of names, the chasm in the history, and the outrages committed against the religion of the country, argue strongly in favour of the above supposition, which if admitted, will, I think, satisfactorily account for the absence of hieroglyphics on the pyramids, and for their not being mentioned by Homer, or in the Bible. The wretched policy of insulting the religion of the vanquished, was a general custom of foreign conquerors before the time of the Romans. Cherinus became sensible of this, and accordingly opened the temples, and restored the religious rites of the Egyptians, and thereby merited the gratitude and affection of his subjects; but probably after his reign followed a period of disaster, during which, as in modern times, the successful chieftain endeavoured to efface all recollection of his predecessor; and the native princes at last succeeding, a veil was drawn over the period of their exile or subjection, and the records destroyed. Hence the long chasm in the history of this period.

There is another circumstance that merits atten-

tion, namely, the superior style in which the materials of the pyramids are put together. Nothing could be better calculated than their form to resist the erosions of time; and they were defended by such a smooth and polished covering, that not a drop of water could lie on their surface. The body of the pyramid throughout, as far as we are allowed to see it, is also of the most substantial description. Large blocks of stone, four, five, six, and eight feet square, roughly cut, and connected by a thin layer of cement, with the break-joint regularly preserved, and each successive layer receding from a foot and a half to two feet from the exterior, and advancing as far upon the interior layer beneath it. Not a stone has slipped from its place; it stands, with the security of a mountain, the most indestructible pile that human ingenuity ever reared. The joinings and polish of the granite casings in the interior equally manifest the eminent skill of the artist, and the great perfection that the art had attained at the early age in which they were erected. No art ever sprung to perfection at once; but of both poetry and architecture it may be said that they reached a degree of perfection in the outset, which, in many respects, has not since been surpassed. If many a poem must have been composed before the tuneful art attained the perfection that it exhibits in the Iliad of Homer, many a structure must have been erected before an architect was capable of con-

structing the pyramids of Egypt. The manner in which the materials is put together is as different from the temples, or any other ancient building in Egypt, as a Roman wall is from a Greek, or a French wall from an English. The sarcophagi connected with them are also different in size, form, cutting, and workmanship. The stone is a compact lime-stone, containing many shells and small hard substances like acini, of a more compact texture than the stone itself. These small concretions are particularly numerous in the rock around the base of the pyramid; and Herodotus says, that he was informed that they were the petrified stones of the dates that the workmen ate when they were building the pyramids. The remark needs no criticism; if the Egyptian priests had told the venerable historian that they were the teeth of the laborers, both he and they would have been equally near the truth, and equally believed by posterity. The circumstance, however, proves that at least part of the stones of which the structure is built, were taken from the rock around its base; for I did not observe any of these small concretions in any of the quarries on the opposite side of the river. Towards the upper part of the pyramid, I did not observe any of these concretions in the stones, which are of a whiter and more chalky appearance, and resemble more the rock on the opposite side of the river, from which they were probably taken.

A few steps to the south and west, and rather upon a higher elevation of the rock than the pyramid of Cheops, stands the second pyramid, or that of Chephren, which is no contemptible rival of the fame and grandeur of the first. It is built of the same species of stone, and joined by the same kind of cement. The coating remains upon the top for about a fourth of the way down; the rest is quite uncovered, and the steps splintered and broken, as in the other pyramid, probably from the same cause. Herodotus states, that it is 40 feet lower than the pyramid of Cheops, which is now about 480 feet high; and according to Mr. Belzoni's measurement, this one is 456 feet in perpendicular height; so that if we allow 16 feet for what has been thrown down by the plundering Saracens, it will exactly coincide with the measurement of Herodotus. It would require about so much, or perhaps rather more, to finish it at the top as the others are finished. The base of the second pyramid is 684 feet; and allowing the same proportion for the first or larger pyramid, the base would be about 743 feet, which nearly coincides with Grobert's statement, 745 $\frac{2}{3}$, and which is probably not far from the truth. The mountain has been cut down on the west, and partly on the north and south, to procure an uniform base for the pyramid, and a free sloping space all round it. This pyramid is of easy ascent, even over the coating: an Arab, for a sixpence, climbed,

or rather ran up, and stood upon the top of it. The appearance convinced the spectators below that a colossal statue of the Sovereign on its summit would have been an excellent finish for this vast pedestal of pride and ostentation. But more of this pyramid hereafter. Many masses of granite are lying round, but not by any means in such quantities as for a moment to countenance the idea that it was coated with it; the part of the coating that remains is of lime-stone, admitting a fine polish like marble. The smallest, and which is also the southernmost, of the three pyramids, consists mostly of granite; it is much injured from the attempts of the Saracens above mentioned, and innumerable blocks of granite are lying round its base. Herodotus says that it is 20 feet lower than the great pyramid; but in this he is certainly mistaken, for without having measured it, the eye can tell that it is at least 150 feet lower. If standing by itself, it would seem a respectable pyramid, but beside the other two it has a very diminutive appearance indeed. All over the surface of this field are seen the skeletons of other pyramids standing up in their ruins, and foundations marked out, as if some had been entirely demolished and carried off. The Arabs call the pyramids djibl Pharäoun, or mountains of the Kings, and also el Harm, or the Ancient.

After a comfortable night's repose in the sheik's cave, which had obviously been a dwelling-house,

and had two windows cut in front, and two chambers in the interior, besides a third, which contained the sarcophagus, we proceeded next morning to take a view of the sphinx. Sphinxes, according to Diodorus Siculus, were bred near the Troglodytæ in Ethiopia, and those called cynocephali resembled ugly-faced men, and were continually snarling and grumbling. Whatever may be said of these, the hybrid under consideration is admitted to be entirely fabulous. It stands a little to the east of the two last-mentioned pyramids, and on a much lower level. The lower part of this venerable piece of antiquity, which had for ages lain buried under a load of sand, had been a few months before uncovered by the exertions of Captain Caviglia, with the assistance of the two gentlemen before mentioned; at the time, however, that we visited it, the Arabs and the wind had replaced the greater part of the covering, and the lower extremities of the sphinx were equally invisible as before his operations. The breast, shoulders, neck and head, which are those of a human being, remain uncovered, as also the back, which is that of a lion; the neck is very much eroded, and, to a person near, the head seems as if it were too heavy for its support. The head-dress has the appearance of an old-fashioned wig, or periwig, projecting out about the ears, like the hair of the Berberi Arabs: the ears project considerably, the nose is broken, the whole

face has been painted red, which is the color assigned to the ancient inhabitants of Egypt, and to all the deities of the country, except Osiris. The features are Nubian, or what, from ancient representations, may be called ancient Egyptian, which is quite different from the negro feature; the expression is particularly placid and benign, so much so, that the worshipper of the sphinx might hold up his god as superior to all the other gods of wood and stone which the blinded nations worshipt. The whole of it is cut out of the rock, which is calcareous, easily sectile, and abounding in small bivalve shells; and probably the large excavations in front, and on each side of it, furnished part of the stones for the building of the pyramids. There was no opening found in the body of the sphinx, whereby to ascertain whether it is hollow or not. The back is about 120 feet long; the elevation of the head from 30 to 35 feet above the sand; the paws were said to stretch out on the platform in front of it to the distance of 50 feet. Between the paws were found the remains of a trilithic temple, adorned with hieroglyphics. In front of the temple was a granite altar with four horns, one of which remained, and the marks of fire, from the burning of incense, were visible upon it. Several Greek inscriptions were found on the paws of the sphinx, but none of them older than the second century: one of them is signed Arrianus, and is merely an

address of the poet of that name to the sphinx as the guardian genius of the king of Egypt; another states a grateful resolution of the inhabitants of the village of Busiris, living near the pyramids, and of the town and country scribes among them, to erect a stone column to commemorate the heavenly virtues of the emperor, Nero Claudius Cæsar Augustus Germanicus, which were to be inscribed in hieroglyphics, on account of the prosperity with which they had been blessed under his government, of an abundant inundation of the Nile, and, finally, of his having been present at their lawful rites, having worshipt the sun, the overseer and savior of the world, and having been much delighted. The large granite slab mentioned in the Quarterly Review, from which the account of the inscriptions is taken, was probably part of the stone column here mentioned, and the tablet of well-cut hieroglyphics upon its side probably recorded the virtues of Claudius, in conformity with the above decree. The Arabs call the sphinx abou el hôl, the father of terrors, or abou el haoun, the father of the column, which last seems to favor the above supposition. Both on the temples and on the tombs, the sphinx is frequently represented with a pyramid or an obelisk between its paws. The uncovering of the sphinx proves another important point, that writing in the hieroglyphic, or sacred character of the Egyptians, was used in the second century.

The third inscription merely sets forth that the walls which inclose the area in front of the sphinx were repaired by the emperors Antoninus and Verus, on account of good fortune; most probably as discharging a vow that they had made to do so, if certain events turned out prosperously.

Herodotus makes no mention of this enigmatical figure, yet it is completely Egyptian, and from the great disintegration that it has suffered, we can hardly suppose that it did not exist in his time. Pliny, who is the first author that mentions it, merely states its position in front of the pyramids, and that the inhabitants said it was the tomb of king Amasis, and was brought there, which he contradicts, by asserting it to be cut out of the rock; but offers no conjecture of his own as to its use or formation. The sphinx, in the Greek mythology, is generally represented with the countenance of a beautiful female, and the body of a lion, or an inferior animal; intimating thereby the alluring aspect with which vice at first assails the unwary, and the besotted monsters which she makes them when caught in her toils. The countenance of this sphinx, however, was that of a man. The red color does not sufficiently characterize the sex, but the beard, which was found between its paws, leaves little doubt on that subject. The expression of almost all the Egyptian figures is so particularly mild and interesting, that without the accession of

the beard, they might all pass for females. This figure was entire in the time of Abdallatif, who describes its graceful appearance and the admirable proportion in the different features of its countenance, of which, he particularly mentions the nose, the eyes, and the ears, and says that they excited his astonishment above every thing that he had seen in Egypt; and Makrisi states, that it was mutilated by Sheik Mohammed, called the faster of his time; the same ravenous animal who mutilated the lions that adorned the bridge at Cairo, and who deserved to be a relation of his savage namesake, who attempted to demolish the pyramids, if he were not the identical animal himself.

Leaving the sphinx, we proceeded to examine the adjoining excavations, many of which are extremely interesting. Some of them are very capacious, and have evidently been dwelling-houses, as those in the face of the rock looking to the east, and fronted by a large open gallery. The rock is hollowed out beneath, and supported above, for the roof, by columns left at regular distances, forming a comfortable shade, like many similar structures in Thebes; in general, however, they are small, but highly finished. The interior of the wall is lined with stones, and covered with painted figures, hieroglyphics, and many curious devices; as processions of people carrying boats with human figures in them, surmounted by the heads of dif-

ferent animals, most frequently that of a ram, by which it is supposed they meant to represent Jupiter Ammon; he is enclosed in a frame, as marking the line of separation between this world and the next, which is incircled by a serpent, indicating the eternity of his existence. There are, also, many interesting representations of people engaged in the various pursuits of husbandry, as plowing, hoeing, taking home the grain, and rejoicing as at harvest-home, with music and dancing. We particularly observed a boat scene, in which a quarrel among the boatmen was executed with great spirit; and another, in which there was a boat with a square sail, quite different from any that are used on the Nile at present. This tomb is on the west of the largest pyramid.

The whole of this memorable spot, the site of the pyramids and sphinx, is filled with excavations, structures and mausoleums, of the most interesting and instructive nature, so that many ages of man would not be sufficient to examine and describe them: and the traveller, who could bound his curiosity to explore their contents with accuracy, would perform a more instructive service to his fellow-creatures, and more gratifying to an inquisitive mind, than if he gallopped over thousands of miles, and only detailed the general aspect of the country that he passed over. It has been stated that the pyramids were on an island, surrounded

by the Nile. I do not find this in ancient authors; they state that there was an island in the pyramid of Cheops, but not that it, or that any of the pyramids were on an island. As to the heighth of the rock on which they stand being a hundred feet, that alludes to its elevation being so much above the level of the cultivated field. Here it may not be improper to mention, that at the base of the low mountain range, which encloses Egypt on the west, there is a rocky flat, varying from a quarter of a mile to half a mile in breadth; it is generally covered with loose flitting sand, more or less thick, and extends all along the whole length of Egypt, between the low mountain range and the cultivated fields, above which it is elevated more or less, and in this place, at the pyramids of Gheeza, it may be about a hundred feet. All the pyramids of Gheeza, Abousir, Sakareh and Dahschour, stand on this rocky flat; as also many of the ruined temples and villages in other parts of Egypt. This is the grand conservatory of Egyptian antiquities; here the mummy-pits were excavated, as general receptacles for the dead, human or divine, with many private tombs partly built and partly hollowed out of the rock; and many habitations for the living. It is hardly possible, now, to meet with one that is not open, and tenantless, half blown up with sand, and inhabited by bats; the whole is a dreary waste of up

and down, as the drifting winds permit the sand to settle. It is impossible to tread this caverned ground, where at every step an open grave stares you in the face, and, to look, on the one hand, at verdant fields, smiling villages, and spreading palms, and on the other, to pass the eye along the unvarying and endless chain of an unproductive mountain, with a mighty river rolling through the plain, of which we see neither beginning nor end, but merely the speck that lies before us, without feeling that all that ought to interest the heart of man, life and death, time and eternity, are here most emphatically contrasted.

We must now leave this interesting scene, as we had arranged to remain in it only one night; so having concluded the hasty survey, which I have attempted to describe, we got on board the cangia, and set sail. The oars again kept time to the song of the boatmen, and having passed rapidly along, we reached Gheeza a little before sun-set. The whitened houses upon the bank looked beautiful in the evening sun, and the numerous boats full of people crossing the river, after the fatigues of the day, and playing along the side of the island of Rhouda, formed an animating and delightful prospect. Arrived at Old Cairo, the boatmen put up their oars, and the merriest of our songsters concluded his warblings by showing us how well

he could imitate the braying of an ass; his performance was such as to show that he had studied from an original master, and his appearance might well entitle him to rank with the herd. Bourikas were immediately procured, and in less than an hour we found ourselves again comfortably situated in the house of the consul-general in Cairo. Here I found several notes from my worthy and intelligent friend Mr. Burckhardt, whose malady had greatly increased during my absence; it was impossible for me to visit him that night, because all the quarters of Cairo are separately walled in, and entered by gates which are regularly shut at eight o'clock at night, and he lived at a great distance in the Turkish quarter. Early next morning, however, I accompanied his servant to see him, for the first time, in his own house, and from that time till his death, continued to render him every professional assistance in my power, which, I regret to say, was all ineffectual. The disease rapidly bore down a constitution already weakened by previous attacks of dysentery. He fell in the prime of life, just as he had completed his arrangements for setting out with the first caravan, on his grand expedition to the interior of Africa, for which he had been about nine years in making preparation. Never was there a man better qualified for entering upon the arduous undertaking: to an intimate

acquaintance with the Arabic language, he added a profound knowledge of the human heart, and possessed such an affable manner of conversing with the world, as gained him many friends. But while I am writing this, his own travels are on the eve of publication, and will speak for him a prouder eulogy than any friendly pen can inscribe.

CHAPTER VI.

VOYAGE TO UPPER EGYPT—ARRIVAL AT ANTINOPOLIS, ALRAIRAMOUN, AND OSYOUT.

THE noble traveller having now resolved to extend his researches into Upper Egypt, many articles necessary for our accommodation were brought from the Ospray, which was sent to winter at Malta, the harbor of Alexandria not being sufficiently to be depended upon, on account of its exposure to the western winds; and from the early appearance of the plague in the sea-port towns of Egypt in the spring of the year, the unavoidable intercourse with the natives might have been attended with the most serious consequences. On the 27th of October our arrangements were completed, and we left Cairo in the evening, and got on board the two maashes that were lying for us at Boulak. We remained there all that night and all next day, occasionally witnessing the absurd amusement of one of the Arab sailors, who called himself a man of pleasure, and who danced, or rather attitudinized alone, to the sound of the tambour, accompanied occasionally with the ribobeh, a sort of violin. The dance was performed by a single person in the bottom of the vessel in the sailors' department, which is at the prow; the rest all standing or sit-

ting round, and looking on. It consisted solely in libidinous looks, attitudes, and gesticulations; and till then I never had the least idea what a lascivious looking, goatish animal an abandoned man, or rather boy, could make himself; and was perfectly shocked to see how the natives could sit and look on, and not only tolerate, but enjoy and applaud the exhibition. They were perfect gluttons, and at every lascivious look, or indecent gesture that was happily executed, it is inconceivable how they hung and gloated upon it. Yet this young Mendes that so animalized or brutified himself, was a remarkably handsome youth, with a mild and pleasing aspect, and a graceful and easy demeanor, from which the most finished European beau might have taken a lesson in the management of his hands and feet. It was horrible to see a man so degraded. I never witnessed the exhibition in Syria, Greece, or Asia Minor; and I believe it is only tolerated in Egypt, as a counterpart to the exhibitions of the Almai. As soon as the Reis was informed that such an exhibition was disagreeable, we saw no more of it; although they occasionally regaled themselves with it on board the one vessel, while we were dining on board the other. The Egyptians are still a gross and licentious people, as they were of yore.

At five o'clock, p. m. on the 28th, Mr. Salt came on board his maash; and every thing being ready,

we unloosed from the bank, and proceeded on our voyage. The Nile was still high, and the wind favorable, and there being no risk of running aground or foul of any other vessel, we had determined, as we had been late in setting out, to continue sailing for the greater part of the night. We soon passed the venerable isle of Roudha, Old Cairo, and Gheeza, and every thing went on most prosperously till about nine o'clock, when it had become dark, and the wind, instead of lowering as usual, became high, and the motion of the vessel quite as unpleasant as in a rolling sea. However, we held on our way, till the feluca, or jolly-boat, whether from accident or design, broke away from the vessel on which I was aboard. This produced a dreadful uproar. The reis abused the sailors, and the sailors retaliated upon the reis, and the greatest disorder prevailed. The old reis, for we had two of them on board, the father and son, pranced about the maash like one demented, calling out, el feluca! el feluca! If he had lost the dearest object upon earth, he could not have uttered more horrifying shrieks of despair. We got off our course, run aground, stove in our prow, and by ten o'clock were obliged to make fast to the bank for the night, at a small village on the east side of the river. This was rather discouraging at the outset. However, we recovered our feluca that night, and by eight o'clock next morning had re-

paired the injury done to the prow, and proceeded in pursuit of the other two maashes, which had got considerably a-head. We came up with them about ten, opposite to the pyramids of Sakareh; and all in company proceeded joyfully on our voyage.

On the 31st, about three o'clock, p. m. we arrived at Antinopolis. This town was built by the Emperor Hadrian, in memory of his beloved Antinous, who was drowned in the Nile. The situation is fine, and there are many ruins. It has been walled round, and there are remains of two principal streets that cross each other at right angles in the centre, and terminate in four gates, of which there are still considerable remains on each side of the town. The streets have been broad and spacious, with a row of columns on each side for bazars, or a shady lounge. At the north end are two monumental columns of coarse shell lime-stone, bearing the same inscription, which sets forth, that they were erected on account of some fortunate event by Septimius Severus, when Epimevius Honorius was governor of Egypt. From west to east the rows of columns are still standing on each side of the street; some of them are of shell lime-stone, and others of granite. On the west, or end nearest the river, they begin at a handsome triumphal arch of the corinthian order, which the inhabitants were pulling down by the order of the governor, and

terminate on the east in the remains of an elegant gateway: without which is the moslem burying-ground, and across a deep sandy valley are the tombs, and probably the houses of the ancient inhabitants, cut in the face of the rock. Many granite and other columns lie scattered over the field of ruins, and many walls standing, the remains of stately buildings; but every thing in the days of Hadrian is modern in Egypt, and has little to recommend it, or to interest the mind of the spectator. The present village is called Ansiné, and consists of a few huts of unburnt brick, huddled up together on a mound of earth, behind a grove of palm-trees on the verge of the river. The inhabitants brought us many old copper coins of Justinian, which being neither elegant nor rare, are held in little estimation, and few of them were purchased.

Having finished this hasty survey, we immediately got on board, and sailed for Alrairamoun, which is a considerable village on the west bank of the river, in the province of Oschmounein. Here the Pasha has established a sugar manufactory, under the superintendance of Mr. Brine, an Englishman. The sugar is remarkably good; but the manufacturer has not yet been able to communicate to the rum that exquisite flavor which characterizes that liquor from our West India settlements. We had resolved to visit Oschmounein, the Grecian

Hermopolis, and the Catchief had politely offered to entertain us with a review of his cavalry, and to turn out the village to assist us in opening tombs, and searching for antiquities; but after having attempted it, we found that the state of the inundation was such, that we could neither sail to it nor ride to it.

On the 3d of November we sailed from Alrairamoun, with Mr. Brine accompanying us. The east bank of the Nile still continues narrow, and after advancing a little, the rock came quite close to the edge of the river. All along it is perforated with tombs and caves; and the whole of that side from Alrairamoun to Manfelout, merits a patient and regular examination. Here we saw great abundance of the acacia vera.

We remained all night at Manfelout, and set sail again next morning. The cultivated fields on both sides of the river widen; the summit of the mountain chain is higher, more varied and picturesque; and the prospect is fine. The wind, however, became exceedingly high, and the sand and dust were blown into the air in such profusion, that our view of the scenery was much obscured. The weather was cold; we run aground, and were a long time in getting off; and did not arrive at Osyout till two o'clock, p. m. This is the Grecian Lycopolis, the present capital of Upper Egypt, and the residence of Ibrahim Pasha, the son of the wife

of Mahomet Ali, the Pasha of Egypt, by a former marriage; but his second-rate Highness was then in the Hedjaz commanding the host of the Egyptians against the Wachābites; and the son-in-law of the Pasha Mahomet Bey, commonly called the Defterdar Bey, governed in his stead. Mr. Salt and Mr. Brine waited upon his Highness immediately after their arrival, and brought an invitation for the Earl of Belmore and suite to visit him next morning at ten o'clock. At half past nine a numerous assortment of horses and asses for our accommodation arrived from the Bey, and we proceeded all in company to pay our respects to his Highness of Osyout. Mr. Salt introduced us, and Mr. Brine's dragoman acted as interpreter. We were most kindly received in a low cool room, which was laid with mats and cushions for us to sit upon, but which, in other respects, from the causewayed floor, hollow in the middle, was more like a stable than a gentleman's apartment. The Defterdar Bey is a strong, good-looking man, of about forty-eight or fifty years of age; and, in a country where nobody knows any thing, passes for a learned man, and is proud of the distinction. In a conversation on some of the principal buildings in Constantinople, he had occasion to mention the kiosk, or summer residence of the Grand Seignor, the situation of which not being exactly recollected, he enquired of his noble visitor if he understood

geography, and being answered in the affirmative, he called for a large Arabic folio, with most miserable maps, in order to point out its situation. Important, however, as is the residence of the Sultan in the Turkish capital, it found no place in the chart; but the Bey having been there himself, knew the topography, and laid his finger on the spot and turn of the canal where it ought to have been, and hugged himself with much complacency, in being able, as he thought, to instruct an Englishman. On another occasion he rode up to one of the best European artists at present in Egypt, who was amusing himself in drawing the columns of a ruined temple, and, having observed for some time how he went on, very gravely remarked that he was not doing right, and begged to be favored with the paper and pencil, in order that he might show him a better method of proceeding. The gentleman immediately complied with the request, and the Bey, having obtained the materials, set to work, and drew the columns, certainly in a very different style from what the gentleman would have done them, but greatly superior to what any man would have expected from the unpractised hand of a Turk. His Highness is undoubtedly a man of superior natural endowments, and bears the character of being a most inflexible dispenser of justice. In the course of conversation, he congratulated his noble visitor on the friendship that existed between

Great Britain and the Porte, and hoped that it would be perpetual. He could not, however, dissemble his apprehension of Russia; but, without saying any thing directly on the subject, was anxious to have it acknowledged that an equal number of Russian troops were more than an overmatch for the same number of any other European soldiers—a concession that he was not likely to obtain from an English nobleman.

Having smoked our pipes and drank our coffee, we took leave of this worthy gentleman, and were immediately conducted to the garden of Ibrahim Pasha, which lies contiguous in the skirts of the town: and here, as a great curiosity, we were shown a few potatoe plants, which the gardener was endeavoring to cultivate; but the climate of Egypt is not suited to the cultivation of this most useful vegetable, which in cold climates produces a salutary and nutritious fruit, but in warm climates rapidly degenerates into the poisonous nature of the class to which it belongs; in the garden at Osyout it looked a most unwholesome and sickly plant, and neither seemed to agree with the soil, the climate, nor the mode of cultivation.

Having returned to the vessel, we received a present of sheep and salt butter from the Defterdar Bey, in return for a handsome brace of English pistols with which he had been presented by the Earl of Belmore; the present was accompanied

with a message from his Highness, intimating, that if we did not sail to-morrow morning, he would be happy to see us at a review of his cavalry, who were to fire at the target. This was not to be resisted. The troops were to muster at 10 o'clock on the rocky flat above the town, which is here covered with sand. At half-past nine we set out to join the spectators; having passed the town, we turned to the right, and proceeded along the base of the mountain, which is here perforated by innumerable excavations, that appear to have answered the multifarious objects of temples, dwelling-houses, and tombs of the ancient possessors. The burial-place of the present inhabitants is close upon the road-side, and just as we came up to it, the ceremony of interment was going on: the procession was wholly composed of females, who were completely muffled up in their large mantles, and howling most piteously, and throwing dust over their heads. Having passed the burial-ground, we soon arrived on the field of the review, where we found the Bey seated on a small piece of carpet, in the midst of his officers and men. He received us sitting, (it is a rare thing for a Mussulman to rise from his seat to receive a Christian of whatever rank or distinction,) and invited us to sit down on the carpet beside him. His men immediately mounted their horses, and began to parade along the height at a little distance. His Highness, on being complimented

on their appearance and dexterity, smiled with complaisance, and said that he would join them himself, and make them exhibit something more worth looking at. Accordingly he mounted his horse, and having joined the cavalcade, it was divided into two divisions, of which he himself commanded one, and his binbasha, or lieutenant, the other. The parties met, and passed, and rallied, and fired, and exhibited all the manœuvering of a sham fight, in which the Bey, as might have been anticipated, was the conqueror, and as such, pursued his antagonist, the binbasha, a very devil both in look and limb, at full speed from the field of battle close to the place where we were sitting; where, having come up with him, they engaged with the spear, their horses wheeling round in constant gyration, and they parrying and thrusting at each other with all the skill and address of masters of the art. They continued the conflict for about ten minutes, and every spectator was mute in admiration; at length, the Defterdar touched his opponent on the thigh, and there was an end to the contest; they then alighted from their horses to repose on the sand, it being near twelve o'clock, the hour of prayer. The Defterdar came to occupy his former seat, and to refresh himself with a cup of coffee and a pipe of tobacco; his men remained at a respectable distance, but very few of them went to prayers.

Meanwhile Captain Corry, in order to afford his Highness a little entertainment in his way, mounted the sextant, and prepared to take a meridian observation. This amused him exceedingly, and awakened all his curiosity, which was fully gratified by the polite explanations of the intelligent observer; he received, with great satisfaction, the latitude of the place on which he had so agreeably amused his visitors. When this was over, the Bey commenced another act of the drama—firing at the target. It is proper to mention, that in Egypt the target is a small earthen pitcher, containing about two quarts; it is placed on an eminence, and fired at by the officers and soldiers, the horse going at full speed. Here the pitcher was placed on a small, rocky eminence, and fired at from the sandy level below. The horsemen took their station at three or four hundred yards distance, and one at a time started from the post at full gallop, with his musket slung over his shoulder; this he brought over his head with both his hands, manifesting no concern about his horse or his seat, took his aim as the horse galloped along, and by the time that he turned the course and came opposite to the target, he discharged his piece at it, and rode round to the rear; another instantly started, and performed the same course; and thus they kept up the game in constant succession—a game that leaves no room for trick or partiality, or even the suspicion of it;

every man's character hangs upon his own prowess; and in this game his Highness, the Defterdar Bey, was as much calculated to shine as any of his men: he was one of the few who twice shivered the pitcher to atoms; but to all appearance he had decidedly the steadiest arm, and was the best horseman of his troop, which is no mean compliment, when all were so good that the rider and his horse seemed to be but one animal. Many of the candidates did not strike the target at all. Two young men, about seventeen years of age, who had much the appearance of boys, struck it three times, and were of course greatly applauded by their master, not only for what they did on that day, but for having repeatedly, on former occasions, proved themselves the best marksmen in the corps. The Pasha of Egypt gives a sum of money to every one who hits the target, but his son-in-law can only afford to do that occasionally. Having continued the exercise for a considerable time, the Bey gave up, and returned again to refresh himself with coffee and tobacco: his men maintained the diversion for a little longer; but at last all got tired of it, and we remounted our horses and returned to town. All along the road some one or other of the troop was constantly breaking away from the rest, and galloping out to throw the djerid with his fellow; and the baffled binbasha, who in appearance was the lion of the corps, the best jointed, best knit

man of his size, was constantly challenging some one to engage him with the spear, or springing away from the rest, in feats of agility. Thus the time passed agreeably away, till we reached the town, and each man, without the ceremony of a formal dismissal, betook himself to his home. We accompanied the Defterdar Bey to his residence, where we bade him adieu, and returned on board our vessels, extremely gratified with the entertainment that he had afforded us.

Respecting the cavalry that we have just reviewed, the want of order and regularity in their movements was conspicuous. There was nothing remarkable in their firing, for but a very few of them hit the target; but it is proper to take into consideration that all fired from the back of a galloping horse. What each individual most excelled in, was the firmness and perfect security with which he sat his horse: it seemed as impossible for the horse to throw his rider as it would be for him to throw his skin from his back; both man and horse appeared like one animal. Whether this arises from long and early practice (for every Turk is a horseman from his earliest years, as all his fathers were from the earliest periods of their history), from the peculiar construction of the saddle, or from the broad and solid footing afforded them in the stirrup-irons, which are broader and longer than the foot, and shaped like the mouth of a fire-shovel, I do not

pretend to say; but I have no hesitation in vouching for the fact, which contributes to render them extremely formidable as individual combatants. The sword exercise we did not see, in which they are also stated to be particularly expert.

Osyout is a large town, built of sun-dried bricks. It contains about 20,000 inhabitants. Many of the houses are two stories high; but the apartments are small, and ill lighted. The accommodation for the poor consists in a mud-wall, which incloses a circular space about 10 feet in diameter; sometimes it is covered with the straw of the dhourra, but frequently without any covering at all. The streets are narrow and irregular, and deeply covered with sand and dust. The town is finely situated on the west side of the Nile, from which it is distant about a mile. The house of Ibrahim Pasha, which is large and whitened, and backed by a grove of palm-trees, has a fine effect; and the others being small, and of a dull earthy color, serve, like a foil in the background, to set it off.

Here we left Mr. Brine, and having obtained our letters and provisions on the morning of the 7th, proceeded on our voyage. Immediately above Osyout the country widens considerably; but soon narrows again, first on the east, and then on the west of the river. The same scenery continues without any variation worth mentioning. The fellahs were employed in bucketing up the water from

the Nile, to irrigate the land as formerly described. Many of them appeared to day on the bank of the river. Those who were working were perfectly naked, and those who were unemployed were ill clothed and ill-favored. Throughout the whole of this country, as miserable in a political point of view, as it is happy in a physical one, nobody enjoys comfort, if comfort it can be called, but the man in authority. Early on the 8th, we arrived at Kau Alkharab, or ruined Kau: it is also called Kau, or Gau el Kubir, or Great Kau, in contradistinction to another Kau on the west, or opposite bank of the river, which is called the small Kau. It is the Antæopolis of the Greeks. Here we stopped to view the only column of a once magnificent temple, which the Nile has undermined. Many overturned stones and columns are lying upon the brink of the river, or fallen down into its bed, and the present column totters on its base, and, ere this time, has probably shared a similar fate. The shaft of the column consists of twelve stones of the coarse-shell lime-stone already mentioned. It is wrought into pannels, four of which occupy the periphery, and three the height of the column. It is between forty and fifty feet high, with large upright leaves, encompassing the top of it, like the calyx of a flower. The space between each of the compartments, is occupied by rows of hieroglyphics, and the compartments themselves are filled with re-

presentations of Osiris, Isis, and Anubis, receiving offerings, under different forms, in each. A column which seemed to have recently fallen down just beside it, consisted of the same number of stones, and was sculptured after the same manner. Lying at a small distance, in another part of the ruins, is a large stone of about six feet broad and ten feet long. It is hollowed out on one side, as if for the reception of a statue, and is covered round the orifice, and on the inside of the niche, with hieroglyphics, which are much effaced. In the rock, about one hour's ride distant, there is a number of quarries and catacombs, remarkably well cut; many of the latter have never been opened. Mr. Salt opened one of them, which contained two mummies exceedingly well preserved; one of them was lying on its back, the other on its side. The nails and skin seemed quite fresh; he brought me a large mass of bitumen from the skull of another. Lord Belmore and Mr. Salt were the only members of the party who visited these excavations. We were surprised at not perceiving among the ruins any representation of the god Mendes, to whom this town was particularly devoted. The latitude of Antæopolis taken on the site of the temple, is 26. 53. 16.

About three o'clock p. m. on the following day, we set sail from Antæopolis. The country on the left bank of the river widens consider-

ably, and the Nile, taking a long sweep in a westerly direction, afforded us a most enchanting view of the rich and highly cultivated plain. A little before sun-set we stopped at Sheikh Eredy for the night. Here we saw the first Thebaic palm-tree, which was loaded with fruit. The remains of the old town at the bottom of the rock, and the cave of the venerable Sheikh, the former abode of the thaumaturgic serpent; immense heaps of burnt brick thrown down the hill, and a few distinct foundations of houses, are all that remain of this once celebrated spot. At the foot of the mountain, near a large mass of detached rock, are the remains of a mutilated statue in a sitting posture, and about ten feet high. On a level with the statue in the front of the rock, are many sepulchral grottoes now despoiled of their ancient possessors, and so large that they would form more comfortable habitations than any of the twelve feet square huts at present used in the country.

Next morning the 10th, we started from Sheikh Eredy, about seven o'clock, a. m. and got on extremely well till about twelve, when Lord Belmore's maash ran aground, a little below Ikhmim, and so firmly was it wedged in the mud, that it was three o'clock, p. m. before all the efforts of the sailors could disengage it. On our arrival at Ikhmim we were welcomed by the only member of the Fraciscan convent, a venerable looking middle aged

man, dressed in the costume of the country. He had been so unfortunate as lately to have had a shock of palsy; but was then so far recovered as to wish extremely for a double-barrelled gun, to enable him to pursue the sports of the field. Ikhmim is the ancient Chemmis; it is pleasantly situated on the east side of the river, from which it is distant about a mile and a half. It contains about 10,000 inhabitants, of whom 300 are Catholics, and 1200 Coptic Christians; the rest are Mussulmans; but we found them all extremely civil. The dhourra crops prevail; but the country is still a good deal inundated, and has an unhealthy and uncultivated appearance. This day was cold and cloudy; the nights and mornings, especially the latter, have for this sometime past felt cold in bed, and we require nearly as much warm covering as in England. Unfortunately all our thermometers were broken, and on that account we could not ascertain the exact degree of heat. But the weather felt quite autumnal, with winter and summer by turns in the breeze. Several of the party complain of colds and sore throats, and in the morning it is as delightful to the sailors as the passengers, to sit and bask in the sunny side of the vessel. The sailors all sleep in the open air on the hard boards, and in the clothes which they wear during the day, with an additional coat wrapt round them; they feel the cold excessively towards morning, and as they sleep on the

deck immediately above us, we hear them shivering and tossing about uncomfortably. It is their usual custom to rise with the dawn or before it, and to light a fire, and sit down all round it to gather the vermin off their clothes, that they may be able to say their prayers at day-break, or as soon after it as possible. A Mussulman must not pray unless he is loused and washed; the purest of them may pray with three bosom companions on their body, and the dirtiest must not have above nine, otherwise their prayers will never reach to heaven. Having finished this operation they then prepare the coffee, and each person drinks about half an ounce of the bitter infusion, without either milk or sugar, and smokes half a pipe of tobacco, if he can afford it; he then waits till breakfast, which consists of bread and water with a little salt, soked together in a bason, from which they all eat with their fingers.

Next morning we sailed from Ikhmim at an early hour, and at eleven o'clock, a.m. arrived at Girgeh, where we stopped an hour to procure some charcoal and firewood. The people were busily engaged in ploughing up a grass field with a most miserable plough, which had neither colter nor rest-board, and so light that the ploughman lifted it about with one hand, while he held a goad in the other, with which he pricked on the two oxen before him. The narrow sock of the plough merely scratched a rut like a drill plough, turning up a little earth on each

side, and left a far greater portion solid and untouched, with the grass growing on it. A number of people stood by with hoes, to hoe up that part at the end of the field, which the plough could not reach. We were surprised to see how much the present hoe resembles that which is represented in the ancient statues and paintings. This town, like all other Egyptian towns, seemed to be very poor. It contains a Roman catholic convent; but the worthy fathers were at dinner and could not be seen.

After leaving Girgeh, the sky again became cloudy, the wind high and cold, we proceeded about ten miles, and stopped for the night under the shelter of a high bank on the west side of the river. The people here were less curious and sociable, and did not come down to visit us as at the other villages; and one of the English sailors who went up to the village, was admonished to retire; in short, they seemed afraid of us, and looked as if we had come to sack and plunder their habitations. Next morning we started at our usual hour, between seven and eight o'clock, and at ten o'clock we saw five crocodiles at Abousabat, lying basking on the sandy bank, on the west side of the Nile. This was the first time that we had seen any of these animals, and they seemed little alarmed at our approach. A little further on we entered a canal, and thereby cut off a considerable circuit of the

river, and there being little wind we were drawn along by the sailors. The earl of Belmore and several of the party went ashore and started several crocodiles among the sand. The crocodile seems to be a timid animal, more disposed to fly than to fight. The average size of them is from five to fifteen or twenty feet in length, according to their age. They are generally accompanied by a small bird that takes alarm on the slightest noise, and flying past the crocodile awakens him from his slumbers, in time to retreat from a person advancing to examine, or to fire at him. The rock approaches near the river on the east bank, and is every where perforated with excavations. It is much disintegrated, and immense mounds of the detritus are lying at its base. Here we saw, for the first time, the natives carrying spears as if they had been common walking staves. We stopped for the night within about ten miles of Dandara, which is the name of a considerable district that we entered next morning. All round on both sides of the river is an extensive beautiful rich plain, well cultivated, and shaded with a great profusion of Thebaic and other palm-trees; the mountains retire in the middle and approach the river on each end, so as to give the whole the appearance of a beautiful circular bason. About three o'clock, p. m. we came opposite to the deservedly celebrated temple of Dendera, or as it is sometimes, nay generally

in the Roman authors, written Tentyra; the natives universally pronounced the word Dandāra. It is half an hour's ride from the river, and we proceeded to pay it a visit immediately after dinner. The road, or rather track, lay through an uncultivated flat, intersected by several canals from the Nile.

The scene of ruins is nearly a mile square, and consists of houses of unburnt brick, that have been repeatedly overturned, and at every restoration the new houses have been built on the top of the rubbish of the old; a very uncertain foundation, if the structure were of large dimensions, and reared of heavy materials; but where the huts are small, and low, and composed of sun-dried brick made of cut straw and clay, the solidity of the foundation was not so much an object with the builder as the facility with which he could construct a fabric for his habitation. Hence came many of the large mounds which are found around most of the ancient temples, and the site of ancient towns; they are the result of much havoc and disaster that befel the inhabitants of the land.

The ruined town of Dandāra has been partly built of burnt, and partly of unburnt brick, and the remains of many small huts crowd the summit of the temple itself, which are, of course, very modern productions. The first thing that attracts the eye of the traveller, on the edge of this black field of

ruins, is a small square stone building with four columns; it has an unfinished appearance, and is without hieroglyphics. It is difficult to say for what purpose this edifice was intended; it looks like a porter's lodge, or habitation for the guardian of the precincts of the temple: and I should not have mentioned it at all, had it not been constructed of the same species of sand-stone with the temple itself; and as these must have been brought thither from a great distance, and at a great expense, it is probable that this insignificant fabric was connected with it for religious purposes. Advancing from this, for several hundred yards among the brick ruins, we came to an elegant gateway, or propylon, which is also of sand-stone, well hewn, and completely covered with sculpture and hieroglyphics, remarkably well cut. Immediately over the centre of the doorway is the beautiful Egyptian ornament usually called the globe, with serpent and wings, emblematic of the glorious sun poised in the airy firmament of heaven, supported and directed in his course by the eternal wisdom of the Deity. The sublime phrazeology of scripture, "the Sun of "righteousness shall arise with healing in his "wings," could not be more accurately or more emphatically represented to the human eye, than by this elegant device. To this, succeed representations of Osiris, Isis, and their son Horus, with processions of priests and people advancing to pay

their homage, and present their offerings on their knees. Passing under the gateway, we find the principal devices on each side of the passage to be the sceptre of Osiris, alternating with a figure representing the letter T suspended by a handle, or to speak more correctly, with a handle attached to it ☥; it has been called the handled cross, the key of the Nile, and honored with other designations. I am disposed to consider it as the signa thau mentioned in the Vulgate in the ninth chapter of Ezekiel, and intimated there as being the sign of life and salvation to those who received it, and both symbols may be accurately enough considered as representing power and preservation.

Some of the female figures are so extremely well executed that they do all but speak, and have a mildness of feature and expression that never was surpassed. Advancing about a hundred paces over the ruined brick huts, we arrived at the celebrated and beautiful temple of Dendera. This intervening space is called the dromos or course. (vide plate I.) In some of the other temples, it is enclosed by a high wall on each side, joining the propylon to the temple, and lined with rows of columns covered in above, forming a delightful piazza for reposing in the shade: in this space was usually exhibited the most entertaining juggles of pagan idolatry. Even bull-fighting, as we learn from Strabo, was among the number; there is no

thing new under the sun. Here the divine and holy bull, attended by his grooming priests, was turned out to take his sacred walks, and shake his godly sides before the gaping spectators. The dromos, or area, in this temple does not appear to have been completely enclosed. The propylon stands disjoined from the temple, ragged and unfinished at each end, as if sudden death or disaster had broken off the work, which future ages never resumed.

The façade of the temple is rich and imposing, and carved with a vast profusion of sculptured ornaments; the door is lofty, the sides of which are perpendicular. On each side of it are three massy columns, capitalled with the head of Isis quadrifrons; they are partly received into the wall, the base is concealed by rubbish, the shaft consists of several stones, and the top is surmounted by the head of a female, coifed in a Romanized Egyptian head-dress, which passes over the forehead like a turban; it is loosely tied at the middle and over each eye, tightly bound at the temple, and then falls softly down on each breast, like a curtain from the tying; the face is neither Greek, Roman, nor Egyptian, but an abominable mixture of the first and last. The top of the column spreads out into a moulding above it, and the space above the column that in Greek buildings would be occupied by the triglyph over the top of the column, is here

occupied by the front of an Egyptian temple, with perpendicular or Grecian walls, containing representations of people, some of them in masque, and others not, performing rites of devotion in honor of the goddess Isis, in the character of Diana. Among the ornaments on the frieze, are harps, altars, and Grecian temples, and people clapping their hands; and the whole of the subject has much the appearance of the festival held in honor of Diana at Bubastis, in which Herodotus says, the women struck their tabors and harps, the men played on the flutes, and both clapt their hands, and joined in chorus. The head enclosed in the niche, with the moon and crescent over head, the hawks' and ibis' heads among the votaries, all refer it to Diana, the queen of heaven, and not to any festival of Isis, in which the attendants used to flagellate themselves round a burning victim, and afterwards sit down to feast on the part of the sacrifice that had been saved from the fire. Down the sides, the frieze is filled with representations of Isis and Osiris, seated on thrones with their sceptres in their hands, the one alternately taking precedence of the other, and presented with offerings accordingly. Over the front of the columns, and on the intercolumniary space upon the walls, the whole is covered with similar representations, with serpents, and globes, and hieroglyphics.

On the cornice is a representation of the sun

under the appearance of a globe surmounted with serpents and wings, from which issue streams of light on the objects beneath, and frequent repetitions of the hawk, the emblem under which that glorious luminary was worshipped. Above the cornice is an inscription in the Greek character, setting forth that the pronaos was consecrated to the goddess Aphrodita and the cotemplar deities, in the reign of Tiberius Cæsar. The inscription occupies a place that does not in any way appear to have been intended for it, and the engraving of the inscription appears to be a more recent work than the sculpture or hieroglyphics on the front of the temple: and if, after a minute inspection of it, I may be permitted to express my opinion, it is that this temple was built in the time of the Greek sovereigns of Egypt, and repaired in the time of the Romans.

Passing within the pronaos, the ornament of the globe with wings and serpents, is continued along the middle of the ceiling, and alternates with the sacred vulture with outspread wings, and a broad feathered sceptre held by a ring in each foot; the vulture was queen of the air, sacred to Isis or Juno. There are twenty-one figures along the ceiling; they begin and end with this magnificent representation of the vulture, the guardian genius of the kings and heroes of Egypt. On each hand are three rows of columns, with three columns in

each row, making in all eighteen columns, which occupy the body of the pronaos. The columns are of the same description with those in the front of the temple, each of them being surmounted with a head of Isis quadrifrons, and covered with hieroglyphics and large sculptured figures of the gods and goddesses receiving offerings from the priests, as on the outside of the temple. The interior of the wall is ornamented with the same subjects; so that in whatever direction the eye of the spectator is turned, it is constantly met by the representation of objects connected with the mythology and history of the country. The most interesting devices, however, are those pourtrayed upon the ceiling, which is divided into seven compartments by the six rows of columns already mentioned. The middle compartment has been described above as containing the representation of two of the most beautiful and interesting objects of Egyptian worship; the winged globe and the sacred vulture. The other compartments are equally filled with objects of their idolatrous devotion; so that the whole ceiling may be regarded as a pantheon, in which all the cotemplar deities and their attendants are pourtrayed, and which would form a most impressive and magnificent object of contemplation, were the continuity of the whole not broken into compartments by the rows of columns that are necessary for the support of the roof, so that the eye cannot

view the whole assemblage at once, but must pass over it in detail.

To begin with the border, which on each side right and left on entering the pronaos, is of a remarkable description, and such as I had not seen any thing like before. The body of it is broad, and is composed of wavy lines and stars; these, however, are not Egyptian stars, for they consist sometimes of six and sometimes of eight rays, whereas the usual Egyptian star consists of only five rays. This border extends all along the edge of the ceiling, and in one corner it is terminated by a human head, having the eyes shut, and of a peculiarly solemn expression. The shoulder is covered with a tippet ornamented with stars, and the winged globe; the head is coifed with a close fitting wig with lappets falling down upon the breast and back. Opposite to the mouth is a globe with one wing, the other being concealed by the figure, and the hands are extended out at right angles with the head and body, and form a border to one end of the room. At the opposite end of the room, the broad border is bent round in an obtuse angle, and terminates in a pair of human feet, the legs of which are tied above the ancles in a starry bracelet, which is not Egyptian; so that the whole figure is arrayed in what is intended to represent the close-fitting dress of an ancient Egyptian female. This curious and enigmatical border is the same on

both sides of the ceiling of the pronaos. The next is a small space inclosed by two parallel lines; it is empty, except at the two corners. Opposite to the mouth of the long figure, are two small globes with wings, one on each side; at the other two corners, opposite to the bend of the knees, there is a large scarabæus in the one corner, and a luminous globe in the other, pouring down rays of light upon a female head resting on a pedestal immediately beneath, close to which, on the edge of the border, is a small scarabæus. The next is a procession of boats, nineteen and a half on each side, of equal size, and a small one close to the luminous globe, on board of which is a serpent springing from the budding lotus. All the rest have each one person on board, except the boat nearest the luminous globe, and that has three. Eleven of these individuals have human heads, six have hawks' heads; one a lion's head, one a cynocephalus or dog's head, one a ram's head, and one has four rams' heads, two looking in one direction and two in another. There are two figures of Harpocrates, each in a boat by himself, resting upon the budding lotus, with his finger upon his mouth. Another figure is seated on a throne with his hands extended, and a mitre on his head. Two of the figures in the first boat are also seated upon thrones. All of them have the close fitting head-dress; in some it is surmounted by a cap; in others, with the moon,

encompassed with horns; in others, with the globe and serpent; and in four with the mitre. All the figures, except these, are accompanied with a certain number of stars; some of them have only two, and one has fifteen. Fourteen of the figures carry in their right hand the sceptre of Osiris, twelve of whom are standing; two, who seem to be females, one of them with a lion's head, carry the lotus-headed sceptre, commonly called the sceptre of Isis; five have no sceptres, one of whom is a female, and is the first person in the procession. Seventeen of them have small tablets of hieroglyphics above their heads; and all of them look from the head of the tall border-figure to the luminous globe at its feet. The boats on the other side are similarly freighted with persons and figures with stars and sceptres, and tablets of hieroglyphics; and all of them look from the head of the tall border-figure to the large scarabæus at its feet.

The next division, one in the lateral compartments on each side, exhibits another very interesting and animated assemblage of mythological beings, accompanied with numerous stars, few sceptres, and no hieroglyphics. On the side of the luminous globe are thirty-nine figures, thirty-two of whom look and seem to move from the feet to the head of the border-figure, which is directly opposite to the motion of the figures in the former row. The procession begins with a female, and

ends with three boats. There are twenty-nine persons with human bodies, twenty-one of whom have human heads; three have hawks' heads; one a lion's head, one a Janus' head, a hawk's face on the one side, and a dog's on the other; one a dog's head, one a cow's head, and one no head at all. There are two fishes, two hawks, one monster, a kid, and a cynocephalus, back to back; one serpent, one bull, one ram, one pig held by the hind feet, one kid held by the ears, and one goose.

The procession in the line of the scarabæus consists of thirty-one figures, all of whom look and seem to move from the head towards the feet of the border-figure, having the same direction with the side-figures in the boats. Eighteen are human figures, sixteen of whom have human heads; one has a lion's head, with a Diana crescent over it, and one a hawk's head; two are cynocephali, or nondescript figures; three are birds, one of which has a lion's head; one is a kind of sphinx, or monster, with a goat's head and fore legs, a fish's body and tail; another is a cow, of which the two fore legs, the belly, and one of the hind legs, are cut off, yet she seems to live and move; another is a centaur, with one wing and two tails, one of which is that of a scorpion; one is a fox, one a small snake, one a twisted serpent inclosed in a case, and one a lion in a boat or serpent-headed frame. The eleventh figure counting the one way, and the

eighteenth counting the other way, is Horus, enclosed within a circle, and a balance over his head. This procession both begins and ends with a human being; only one person bears the sceptre of Osiris; the centaur has a bow and arrow; and the man with the hawk's head threatens to dart an arrow at the legless cow. On the whole of this division on this side there are only twenty-two stars. This is a strange jumble of animate and inanimate, rational and irrational beings, out of which to make a zodiac that is to overturn the chronology of scripture. To me it appears, that without the most unwarrantable supplements, and the greatest distortion of interpretation, it cannot be considered as a zodiac at all.

First of all, the number of signs is incomplete. The advocates for the zodiacal interpretation acknowledge this,—there is no crab. "Oh," but says one, "here is a bird stuck in a funnel; we will call it a sceptre, and suppose him a crab." "No," says another, "that will not do. But here are two beetles in a corner, one on each hand; let us take them, and suppose that they are the old original beetles made crabs by an error of transcription." This is a new method of ratiocination; and we confess it is somewhat difficult to comprehend the process by which the philosopher concludes that a bonnetted bird in a funnel, or two beetles in the corners, are equal to one crab. Besides, the

beetles are not in the compartments of signs, but in those of boats, which are interpreted to contain thirty-six decans, or astrological genii, though they have on board forty-five personages, which, neither in themselves nor in their insignia, are any way different from the figures that we meet in the sculpture both throughout this and the other temples. Besides, the two half-boats, and the whole boat with the serpent springing from the budding lotus, or the three boats in the second row, are not mentioned by them at all. But if the figures in the boats be genii, why are not the beetles, being in the same line, genii too? No, that will not do; they two must be one crab, to suit the system of wise philosophers. The next line on the side of the luminous globe contains three boats; are they also freighted with genii? One of them contains a cow; what sort of a genius is she? Philosophers have not deigned to inform us, nor what mark in the zodiac she is intended to stand for, although she is surrounded with stars, as well as the best of them. Next comes a group of human beings, but nothing different from other groups that occur in religious processions. Next we come to the bull, wearing the globe and crescent stuck upon his shoulders; and the artist has chosen to represent him butting with the horn, and scattering the sand with his feet, as if he were in one of his holy gambols in the dromos of the temple. He also is an Egyptian

god; the living image of Osiris, conceived by a flash of light from the moon touching an immaculate cow, who never had another calf. So is the ram, the living image of Ammon, and Neith, or Minerva. Next we come to the fishes, who, by the by, may truly be said to be out of the water; but why is there a sheet of water interposed between them? We are informed that the Lycians used fishes in divination, and that the Nile, in the subsiding of the inundation, left the fishes deserted on its banks, and that the husbandmen made a harvest in catching them: the former would furnish a reason for giving them a place in religious ceremonies, and the latter for interposing the water between them, but can be no reason for placing them so in the zodiac. Then comes what they are pleased to call aquarius; a man with two upright vases in his hand, not in the attitude of pouring out, but of holding in water. Such a vase-carrier is very common in religious processions; sometimes he has one vase, and sometimes he has two, and is particularly specified as preceding that in honor of Osiris. But there is another person with two vases similarly situated in his hands, in the first boat of this same row. Which then is the true aquarius? Or must there be two aquariuses to be equal to one Aquarius, as there were two beetles to be equal to one crab? I see nothing in all this, but an assemblage of mythological beings, such as

are exhibited on other temples, scattered over a larger space.—Let us pass over to the other side, which is regarded by these philosophers as the other half of the zodiac. The first figure that we meet with here is a female, with one star over her head; but she is not considered as one of the signs of the zodiac, therefore it is not necessary to stop any time in discoursing about her. The next figure that we encounter is a lion; this animal, we are informed, was the image of Vulcan, and sacred to the sun. He is here standing demurely in a serpent-headed boat or frame, such as is frequently seen in sacred processions; there is not a star about him or it, but a person behind him, with a scourge extended in his hand, which apparently he has just brought from the seat of honor; the king of the beasts seems to take his treatment very sulkily, and hangs his tail between his legs. What reason is there for supposing him a sign of the zodiac, or even a god, in the present instance? He was probably, like the frame on which he is represented, made of wood, for the purpose of being carried about in procession; and there is nothing more absurd in flogging a wooden lion, than there is in kissing a waxen doll or a wooden saint. We came next to a blank, occasioned by the injuries of time or man; then, passing by a coiled serpent and two females, we came to a third, who has what has been called a palm-branch in her hand, though to me it

seems an ear of bearded grain like barley or spelt; she is followed by a man who has the sceptre of Osiris in one hand, and a butcher's knife in the other. Such figures frequently occur; none of them have any stars; and what authority have philosophers to consider them as signs of the zodiac? Passing by several other figures, we come to the balance, with Horus, or Harpocrates, inclosed in a circle, and seated between the scales. This rather appears to be an emblem of justice; the scales are equally poised; they occur frequently in other places in the same situation; there is not a single star about the balance here, and there is no reason why it should be regarded as one of the signs of the zodiac. Passing by several other figures, we come to the scorpion, preceded by a dancing cat caparisoned with a dog's head, and tutulus, and a scorpion's tail. The scorpion, we are informed, was sacred to Isis, on account of its partiality for her priestesses, and is therefore entitled to a place in her temple; but there are no stars about it, nor any thing to entitle philosophers to place it in the zodiac, any more than its frolicksome precursor, the dancing cat; but both are equally entitled to a place in an Egyptian temple. Passing by a number of other figures, among which are a fox and a serpent, we come to a centaur armed with a bow and arrow; and therefore he must be the sign sagittarius. The centaur is a fabulous animal, a species of

sphinx, not of the Egyptian mythology, but of the Greek: and as the Egyptians were too proud to borrow from those whom they called children in philosophy, the existence of this figure here would not prove the zodiac to be older than the reign of the Greeks in Egypt, which is of no very great antiquity. His fore feet are in a boat, his back is clothed with wings, he has two tails at his rump, a scorpion's that stands up, and one like a fox's that hangs down; there is not a star about him. How he came here perhaps the Greeks or Romans could have told; but the moderns must be terribly at a loss to make out a system, who find it necessary to make this a zodiac on his account. Passing a number of other figures, among which is the legless cow which a cynocephalus holds chained by her only foot, so that she looks like a bull-frog going to leap: why don't philosophers find a situation for this distinguished animal? She is encompassed with stars, and ought to have a place. We come next to an animal half goat, half fish, which must be called capricornus. Capricornus, we are informed, was admitted among the number of gods by Jupiter, and is accordingly entitled to a place here, without supposing or allowing him any more than the others already mentioned, to be in his place, as a sign of the zodiac; he has no stars about him. From the above account, we presume there is no reason for calling the ceiling at Dendera a

zodiac, no more than there is for supposing that it was constructed 4000 years before the French sçavans visited Upper Egypt, in the year 1800, when the solstice was in virgo, libra, leo, or even in two beetles equal to one crab. In short that the ceiling at Dendera has no connection with astronomy whatever, but is merely a congregation of gods and goddesses, mythological beings, and religious processions.

The two compartments of the ceiling, between the rows of columns on each side, that remain unnoticed, are of a similar description, being ornamented with boats and beetles, sphinxes, monkies, foxes, hawks, with human heads, serpents erect, and walking on human feet, boats with canopies in the form of a temple; one row has twelve boats, another eight; one temple has the representation of a serpent wriggling along the top of it, and looking down at an object that attracts its attention below; in another place, two serpents are raised on a pedestal, with the globe over their head, surrounded with a numerous train similarly attired. Men with hawks' heads, dogs' heads, rams' heads, and human heads carrying the sceptre of Osiris, and illustrated with stars as in the former compartments: in another place a lotus-headed boat is supported by four female figures, a scarabæus with wings outspread, is hovering over it, guarded with a vulture on each side, poised on their wings. The

procession is in the act of advancing, but its progress is opposed by three men with hawks' heads; in the same compartment, are two highly interesting ceremonies in honor of two Eyes; one of the Eyes is enclosed in a circle, and placed on the top of the budding lotus, which rests on the mouth of a vase on the top of a stair. A human being with an ibis head, such as Thaut the secretary of Osiris is generally represented, stands behind it, and a procession of fourteen human beings, each with the sceptre of Osiris in his hand, ascends the stair in front to do homage to the Eye. The Eye was the symbol of Osiris, whose name we are informed by Plutarch means many-eyed. It is beyond all comparison the brightest image of deity that ever was conceived; the sun is the visible eye of heaven. Upon the thirtieth day of the month, Epithi, which answers to the 24th of July, the Egyptians held a festival, called the birth-day of the Eye of Osiris, at what time the sun and the moon are in one direct line; as esteeming not only the moon, but also the sun to be the eye and light of Horus. In the same line with the Eye above mentioned, there is another Eye enclosed in a circle, and placed on board a lotus-headed boat; seven human beings, enclosed in the same circle, are seated above it, and as many below. It is worshipped by four human beings with foxes' heads; but is considerably inferior in point of splendor to the former eye. Both, however, I under-

stand to represent the sun and moon; the purest forms under which the Egyptians worshipped Osiris and Isis. I should never have done were I to enumerate all the curious devices that are pourtrayed on this interesting ceiling, and I think I have already said enough to show that the whole is a mythological exhibition of the most interesting objects in the Egyptian theology, without having any reference to astronomy whatever.

Through the kindness of Mr. Salt, I had here an opportunity of comparing part of the large French work with the original. It is extremely elegant, and well executed; but is perfectly foppish, and not the least Egyptian in its style or manner. It is besides extremely incorrect, both in the drawing of the figures and in the hieroglyphics, as well as in the number of stars which accompany them, which latter are both fewer in number, and differently arranged from what we found them to be on the ceiling; in point of feeling it is equally inaccurate; the different authors have imparted to the human figures an insipid and babyish expression, which one would not have expected from the companions of Napoleon; and which is as foreign to the Egyptian character, as the aspect of a child, or an insipid coxcomb, is to that of the Theseus, the Memnon, or the Apollo.

Leaving the pronaos we entered the temple, which we found very much choked up with sand

and stones. The first apartment has three columns on each hand, all covered with sculpture and hieroglyphics, and surmounted at the top like those already mentioned with the head of Isis quadrifrons. The walls behind the columns are equally enriched, so that not a spot that the eye can rest on, but addresses to the mind a tale of interest and wonder: though no man can read or unfold its precise meaning, yet each forms to himself some conjecture of the story, and is pleased with the constant exercise of his mind. Passing on we entered another apartment which has no columns; but the walls are decorated in the same manner; after which we moved into a third, which was equally so, and from which passages go off to small handsome side chambers, equally ornamented with figures and stars, and hieroglyphics, and a sort of chain-work along the ceiling, which is blue; the passage to the right leads to an easy and handsome stair, by which to ascend to the top of the building; we continued our way, however, straight forward, and entered another chamber in the centre of which stands the sanctuary, or holiest apartment, all of them rich in sculpture and hieroglyphics. Never did I see a greater field for thought and reflection, and never did I regret more the want of time than in visiting the superb temple of Dendera.

Having finished our examination of the chambers below, we crawled through a passage that was much

obstructed with sand and rubbish, and arrived at the stair formerly mentioned. The steps are thin and broad, and the ascent is remarkably easy, and nearly of the same angle of inclination as the passages in the pyramid already mentioned. On each side, the staircase is adorned with large sculptured figures of Osiris, Isis, priests, and sacred boats, arranged in procession, hieroglyphics and other ornaments: no part is without its decorations, every thing seems to speak and move around you, and is so different from what a person meets with in any part of Europe, that the mind is astonished, and feels as if absolutely introduced to beings of olden time, to converse with them, and to witness the ceremonies by which they delighted to honor their God. Whereever you look there is food for the mind and eye; even the sill of the narrow window is covered with a succession of many lines formed into a number of small cones united into a large one; each lower line of cones entering within the one above it by its apex, and extending beyond it at its base, thus forming a large cone, the apex of which is in the small chink by which the light is admitted into the temple, and the base is spread over the sill, like the rays of light diverging from their entrance through the apartment into which they are admitted. This is the manner in which the light is generally represented as streaming from a luminous globe. Nothing can possibly exceed the artist's execution of the design.

On arriving at the top of the stair which led out to the top of the temple, we found it covered with a number of ruined huts, as if it had been not long ago the site of a considerable village; we passed through them into an upper chamber of the temple, in which there is pourtrayed upon the ceiling an assemblage of mythological beings, resembling those in the pronaos below; and though fewer in number and differently arranged, this exhibition has also been called a zodiac, and, from its form, the circular zodiac. The ceiling is encompassed with three broad circular lines, and it is only the central space that is occupied with this mythological table. It is represented as supported by the head and outspread hands of four females, one from each corner of the room. The intermediate spaces, or those which are opposite to the two sides, and two ends of the room, are occupied with two human figures with hawks' heads, they are turned face to face and half kneeling, and with their arms and hands spread out above their heads, support the tablet, so that there are twelve persons supporting this mythological table.

The first line round the circumference consists of thirty-nine figures, all arranged in regular order, and all of them apparently at rest. All of them are looking the same way; and it is impossible to tell where they begin or end. All of them are accompanied with stars, and the greater part of

them with hieroglyphics. Sixteen persons have human heads, thirteen have hawks' heads, and one has no head at all; but a pair of horns spreading over his shoulders, he is seated, with four rams' heads joined like a Janus quadrifrons, crowned with the moon, and resting on a pedestal before him. There is a ram and a goose, one snake crowned with the mitre, and coiled up, rests upon one altar; and four other snakes, crowned with the globe, rest upon another altar. There is one hippopotamus, accompanied with fourteen stars, and preceded by a person on his knees. There is no appearance of devotion in any of the figures, and none of them have any sceptres in their hands. There are thirty-nine different figures in the whole of this outer line. The figures that occupy the centre of the piece are nearly the same with those in the compartment of the ceiling below, that has been called the zodiac. Here, as in the outer row, the figures are generally directing their looks and movements from left to right. The lion, the bull, and the vase-carrier are exactly above three of the female figures that extend from three of the corners of the room to support the tablet. Scorpio, for the sake of regularity, should have been above the head of the fourth female figure, but he is not; neither is libra. Capricornus, sagittarius, scorpio, and libra, are all crowded, without any regularity, into one division; and this poor female is deserted,

so that nothing but a blank white space passes from her head through the whole tablet, which philosophers might have done worse than call the milky way. The lady with the ear of bearded grain in her hand still follows the lion; but still nearer to him is another female engaged in the amusing occupation of tickling him behind. The king of the beasts is still in his serpent-headed frame, or boat, which here a bird occupies along with him; and the little man with the scourge is seated on a throne above him. Here we have neither crab nor beetle; but a broad-backed spider spreads out his feet above the lion's head, and crawls in an opposite direction. This retrograde movement would suit the representative of the crab. The other figures in this tablet form a most heterogeneous mixture for a zodiac. Immediately below the lion we have a female archer with her bow bent, firing at a cow in a boat. A little behind her we have a female seated upon a stool, and dandling a child on her hand. Behind her comes a man with a cow's head, carrying a hoe, and after him a dog lying with his fore feet in water, and grinning back at a dancing cat, with a human head behind him. The balance is rather out of its place, and Horus, instead of being seated between the scales, as in the one below, is here inclosed in a circle, and seated exactly above the centre of motion; and a fox stands demurely on the top of the

circle, by which he is inclosed. The space above the centre of the balance is in other cases generally occupied by a monkey, not by Horus. The centaur has lost his own tail, but still retains that of the scorpion, and has his fore feet in a boat. Between the tail of the ram, and the back of the fish, is the eye (of Osiris) inclosed in a circle; and immediately over the vases of aquarius, there is the headless body of a quadruped, apparently a camelopard. In the centre of the whole tablet is a small fox, standing on a hoe. Behind him is a hideous animal, the most horrible abortion that fancy ever coined; a cynocephalus, standing upon her hind feet, with a dagger in her hand, and a long tail hanging from her head to her heels. This animal has been called the original of the great bear, and well she may bear the name: the fox has been called the original of the little bear; and for the same reason, the handle of the hoe may be called the original of the pole; and the cloven foot that lies on the other side, may be called the original intention of philosophers in declaring this a zodiac that was constructed 4000 years before the French invasion of Egypt. The hawk is here perched upon the funnel, which I think those who see will not call a sceptre. Horus, who, in the ceiling below, was inclosed in a circle, and seated on a throne, with his finger at his mouth, between the scales of the balance, is here seated in the same

way, with a fox above the inclosing circle. It is surely unnecessary to pursue the analysis of this table any further. The only animal that it contains different from the one below, is the dog; which, we are informed, was worshipped in Egypt on account of his attention to Isis, in her search for Osiris, and had the honor of walking first in the festivals held in honor of that goddess; and because, when the rise of the dog-star coincided with the rise of the Nile, it announced a year of great abundance for the Egyptians. The whole of the ceiling, like the one below, in my opinion, is composed of a collection of mythological beings, without any reference to the zodiac whatever. The walls of the chamber are equally ornamented with hieroglyphics and mythological devices. A hole in the floor leads into an apartment below, in which a member of the French commission found the body of a dead man, that had been but lately assassinated. Egypt now enjoys brighter days; murder is hardly known. If the philosopher's definition of beauty, "variously uniform," is to be admitted, the chambers that we have passed through are beautiful in the extreme. Each figure differs from another in style, costume, or accompaniments; yet a certain uniformity reigns throughout the whole, showing the taste and power of the artist, and the deformity of the religion that gave it birth. The whole of the apartments must have been lighted

artificially, which, along with the swarms of bats with which they are now infested, is undoubtedly the reason why the interior of the temple is so dark and fuliginous, compared with the unsullied freshness that prevails on the exterior of the walls.

Having examined the interior of the building, we descended over the walls, which the immense accumulation of rubbish around their base enabled us to do without any difficulty, and proceeded to take a view of the exterior. The sculpture here is equally elegant and interesting as within; the hieroglyphics are equally well cut, the drapery equally rich and profuse; the figures, however, are on a larger scale, many of them perfectly unclothed, and of a description that ought not to be named. Isis here is attired in her most gorgeous apparel, with a tippet of the richest and most curious workmanship, which I am quite unequal to describe in words. She is generally accompanied by two attendants, one with a human and the other with a hawk's head, and both of them with the sceptre of Osiris in their hands. She is frequently represented with the head of a lion, and the sceptre of Osiris in her hand, receiving offerings and adoration. At other times she is represented as affectionately nursing Horus, who himself, in other compartments, is exhibited as receiving offerings in the same manner. Among the offerers to Horus we observed that monstrous misshapen figure, which I

am at a loss to name, but which authors have dignified with the appellation of the wife of Typhon, the evil genius. She is assuredly the ugliest and most indescribable mass that nature ever animalized, or that human invention ever put together in all the varied legends of monsters or anomalies. Her appearance is that of a quadruped on end, with a dog's head, human arms and hands, in which she generally holds a small staff to support herself; she has a protuberant abdomen, and stands with difficulty on her hind feet, which seem to be those of a goat; she has a long tail that hangs down to her heels, from what appears to be a mask that covers her head. She is present on every temple, and generally in every assembly of the gods. She generally acts an inferior character; but sometimes she appears as a principal divinity, and is presented with offerings accordingly. There is no opinion so absurd, but will find, and has found, abettors in philosophy; and there is no object, however monstrous, but has been made the object of adoration by a crafty and designing priesthood. When mankind once allow themselves to deviate from the worship of the pure and spiritual Being, the high and lofty One who inhabiteth eternity, and endeavour to bound by lines Him who knows no limits of time or space, and to represent, by sensible signs, Him who is invisible, and who, if he could be seen by the human eye, or comprehended by the human mind,

would neither be infinite nor eternal, and consequently not God, no human calculation can prescribe the bounds of their extravagance and folly.

The temple at Dendera is by far the finest in Egypt; the devices have more soul in them; and the execution is of the choicest description. The tablets supposed to indicate the name of the person whose story is told in the hieroglyphics, consist of many characters; among which is the lion couchant, which, I believe, has not hitherto been found to belong to any of the rulers of Egypt except the Ptolemies. They are inclosed by a circular line tied to a cross-bar at the lower end; and the top of the one with the lion is surmounted by the globe, inclosed between two feathers, and that of the other by the cap usually worn by Horus. As often as the same individual occurs, the same tablets of hieroglyphics always occur along with him, like his insignia, or coat of arms. They generally occur in pairs, with the goose and egg over her back between them, supposed to intimate "the son of——"; so that the one tablet contains the name of the honored individual, and the other that of his father. The objects of worship are never accompanied with tablets of hieroglyphics; there was no such necessity for tracing their generation; for the priests denied that they ever deified or worshipped heroes, and that there was any instance or possibility of a human being's descent from a god. This was the

doctrine that they held in the days of Herodotus; but after-ages have affirmed that they were a lying priesthood, preaching conveniency instead of truth. The numerous tablets of hieroglyphics that occur in different parts of the temple, probably contain a narration of the principal events in the life of the individual, and the grateful feelings of the votary towards the object of his adoration, with the prevailing dogmas of the priests who directed the ceremonies of the temple. These conjectures are confirmed into probability, from the circumstances of the tablet containing the name of the principal person being often repeated in the hieroglyphics with which he is surrounded, and the names of the deities, as far as they are known, being likewise frequently repeated in the long discourses that are addressed to them by their worshippers; and likewise from this being the purport of the principal Greek and Latin inscriptions that are still found in the temples. The hieroglyphic is the only unknown alphabet that a person entirely ignorant of the subject it is employed to unfold, can contemplate with pleasure and advantage; for its elementary parts consist of such an assemblage of objects, both animate and inanimate, of familiar occurrence, grouped together in such a way, either in whole or in part, that it is almost as impossible to refrain from casting the eye over a page of hieroglyphics, as it is from perusing an inscription in any known

language; and it is impossible not to attach some meaning to many of the various groups that, in this pictorial language, address themselves to the eye. So the mind of the spectator is entertained with the writing, although the real meaning of it is unknown. After walking round this celebrated temple, and considering its peculiar beauty and ornament, a person is astonished to find that there is no exact transcript or model of it in England. And after he has been at the trouble and expense of going to Egypt to find this instructive and venerable relic so buried in sand and rubbish, that not above one half of it can be seen. France has done much to make the world acquainted with Egyptian antiquities; and had the agents she employed performed their work with fidelity, she would have been entitled to our warmest gratitude; but the rubbish was never cleared away from the walls, or from the interior of the temple; and being unable to give the whole of any one building, they gave it in patches, and those so incorrectly, that no person in examining them, can be sure whether he is studying the composition of the ancient Egyptians, or of the modern French; so that no part of their work can serve as an unsuspected guide to the student of Egyptian antiquities. Fragments can never be satisfactory. In order to know, and to judge with impartiality, the whole must be faithfully subjected to the eye of

the examinator. Mr. Belzoni has done this in the most complete and effectual manner, with a more ancient piece of Egyptian antiquity than the temple of Dendera. But only part of what he has brought to England is exhibited to the world. They admire, and deservedly admire, the little that they see; but if the whole were exhibited, and they found themselves not looking into a model, or walking through two small apartments, but completely inclosed in an Egyptian tomb above, below, and on every side, and passed through a series of chambers and corridors to the extent of 309 feet, all fresh and adorned like what, or more brilliantly than what, they now behold; instead of one short hour being deemed sufficient, days and weeks would not satisfy the most incurious with beholding. An accurate plan, casts and drawings of the sculpture, hieroglyphics and ornaments on the walls of the temple of Dendera, done in the same manner as Mr. Belzoni has done that of the elegant tomb which he discovered in the valley of Biban el Melouk, would be a rich and invaluable present to the arts in Europe. It may be easily obtained now, because the building is extremely perfect, and has only to be cleared of the rubbish by which it is encumbered. But a few years hence the object may be impracticable, and Dendera, like Karnac, may be trodden under foot, and looked at in scattered fragments, sharing the fate of the miserable village

of which it is the pride, and only valuable relic. In England, where so many have the means, it is astonishing, I would almost say disgraceful, that none should have the inclination.

There is a small temple, or chapel, not far from the north end of the magnificent edifice that we have just been describing, that seems also to have been devoted to the worship of Isis and Osiris, with the human body and hawk's head. The walls and ceiling are profusely ornamented with representations of these deities receiving homage and offerings from their respective votaries. The same long figure which we mentioned as framing the ceiling on the pronaos, is here represented on the ceiling, as breathing her sacred inspiration over the head of Osiris; a practice of which there is a relic in Egypt at this very day. The holy dervis having called upon the name of God in deep and hollow tones, before making a fresh inspiration, by which to recontaminate his lungs, breathes upon the face of the person on whom he would confer his blessing, believing that the breath which comes from the lungs, immediately after pronouncing the name of God, is fraught with the most gracious and salutary efficacy to him who receives it.

One small temple still remains to be mentioned; it is on the right of the propylon by which we entered to the temple, and would have formed part of that side of the dromos, if such an enclosure had

ever been completed; it is called by Strabo the typhonium, or connected with Typhon. It is so completely gorged with sand, that we could not fully examine it. The head of this typhon, a horrible looking dwarf, forms the capitals of the columns, and we may judge that this was not done out of disrespect, from the head of the goddess to whom it was dedicated forming the capitals of the columns of the large temple. Besides forming the capitals of the columns, the figure of this god, in all its length, is frequently sculptured on the walls. He is of a broad, short, squat make, having a wrinkled face contracted with a horrid death-like grin, and blighted beard, looking like a man in an infernal mask, as if the soul were blown out of him, more fitly representing envy withering at another's joy, than any contrivance of human ingenuity I ever saw. Before him stands the only person fit to be his wife, the hideous cynocephalus, or quadruped on end, above described as the intended original of the great bear. Between them, sits the puling Horus or Harpocrates, seated on a full blown lotus, with his fingers on his mouth, emblematic of silence. This group is repeated in several parts of the temple, but in no place did I see this Typhon, or his companion, offering violence to Horus, or themselves receiving offerings as objects of worship; on the contrary, they seemed to guard and cherish him, and he seemed as happy in their

society as any where else. On the walls of an inner apartment, Harpocrates is seated on a lion-shaped couch, which is supported by four lions and twelve of these cynocephali, or erect quadrupeds. He is nursed by Isis leo, and Isis vacca; on each side are numerous representations of women with children in their arms and on their knees, and Isis with Horus at her breast. There is a niche at the end of the room which has been garnished with a statue, but which is now so much battered down, that we found it impossible to refer it to any original. He would render a great service to the student of Egyptian antiquities, who would be at the expense and trouble of clearing away the rubbish from this temple, and taking accurate drawings or casts of the whole, so that it could be seen in England exactly as it is in Egypt. Wars and revolutions might then do their worst; the records of ancient times would not perish with the uncertain existence of this beautiful temple.

CHAPTER VII.

THE DEITIES OF THE EGYPTIANS.

Egypt has been called the granary of the world, and if we look at the Pantheon we shall find that it has been nearly as fertile in gods as in grain. Every little district, nay, almost every little town, had its temple or temples, the walls of which were covered, within and without, with representations of their gods and goddesses. Every element of nature was laid under contribution; spirit, fire, water, earth, and air, were all converted into gods; and every living thing, about which a cunning priest could invent a story that would gain him a shilling, was dubbed a god, elevated to the Pantheon, and maintained while alive at an enormous expense, and buried with suitable pomp and splendor after its death. Men and women, bulls and cows, rams and goats, dogs and cats, snakes and frogs, hawks and other birds, fish and beetles, all were worshipped either universally or in their respective districts. So degraded, in fine, were their notions of the Supreme Being, and so absurd their legends concerning him, that Eschylus declared if the Egyptians believed such things of the blessed and incorruptible nature of the Deity, they ought to spit and wash their mouths after mentioning their

names by which they had been defiled. It is not my intention to dwell long on the black and infamous catalogue of Egyptian abominations. At what time they began to form it, it is impossible to ascertain. Ham, the second son of Noah, is generally allowed to have been the father of the Egyptians, who originally named Egypt, which is one of the blackest soils in the world, as they do the black part of the eye, chemia, a name which appears to have an affinity with that of their great ancestor: and in the sacred Scriptures, Egypt is indiscriminately called the land of Ham, or the land of Mizraim, after the name of his son; or the land of Pathros, or the land of Caphtor, after the names of two of his grandsons Pathrusim and Caphtorim. Any of these, the early progenitors of their nation, might also have been the first god of their idolatry, which when once commenced, spreads like an incurable gangrene, infecting and destroying every thing with which it comes into contact. If the spring be poisoned, those that drink of it must die. The first mention of the idolatry of the Egyptians occurs in the books of Moses: Potipherah, the father-in-law of the patriarch Joseph, was priest of On, a city in which they worshipped the sun under the image of a black bull called Mnevis. Hence, when "Pharaoh called for Moses, and for Aaron, "and said, go ye, sacrifice to your God in the "land:" Moses said, "it is not meet so to do; for

"we shall sacrifice the abomination (bull) of the "Egyptians to the Lord our God: lo shall we sacri-"fice the abomination of the Egyptians before their "eyes, and will they not stone us?"

The first account that we have of the deities of the Egyptians, is from Herodotus, who did not flourish till more than 1000 years after the death of Moses; and we learn from him, that in his time the Egyptians sacrificed bulls without blemish to their goddess Isis: and in that curious and valuable relic of antiquity, the tomb which Mr. Belzoni discovered in Egypt, and which is now exhibiting in London, we see a spotted bull, like Apis, tied and slaughtered, and some of his legs cut off, and the sacrificer is busily employed in taking off the others. Thus the gods that were worshipped in one time and place, were sacrificed in another; and a learned author shrewdly remarks, that the gods of the ancienter times turned to be the devils of the latter.

Herodotus states that the Egyptians had eight original gods; and Jacob Bryant supposes that this number has an allusion to the eight persons who were saved in the Ark. Noah and his wife, and his three sons and their wives; which is not likely to be true, as we should have had four gods and four goddesses; which is not the case. The venerable historian does not regularly enumerate the names of the eight deities whom he supposes to have

taken precedency of the others; he says Pan was one of the eight, and perhaps the oldest; Hercules was one of the twelve gods whom the eight produced; and Bacchus was of the third rank among those whom the twelve produced; and that they esteemed Bacchus and Ceres the great deities in the realms below. Further, that excepting the names of Neptune, the Dioscuri, Juno, Vesta, the Graces, and the Nereids, which are confessedly Greek or Pelasgian, the names of all the other gods are of Egyptian origin.

Six grand festivals were held in Egypt in honor of the gods; the first in respect of dignity, was the festival of Diana, at Bubastis; the second was that of Isis, in Greek Demeter, or Ceres, at Busiris, in the Delta; the third at Sais, in honor of Minerva, when all Egypt was illuminated; the fourth at Heliopolis, sacred to the sun; the fifth at Butos, in honor of Latona; the sixth at Papremis, in honor of Mars. There were seven grand oracles, namely, that of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter; but the most esteemed was that of Latona, at Butos. Thus, in the time of Herodotus, which was about 120 years after the Persian conquest, the grand theatre of Egyptian devotion, appears to have been in the Delta, and the greater part of his remarks refers to their worship as it was performed at the different stations therein mentioned, and which, though a hundred years before

Alexander's conquest, seems to have been nearly as much Greek as Egyptian. He mentions Memphis, and the worship of Apis, and the temple of Vulcan; but says very little of their ceremonies, and does not mention the Egyptian name of Vulcan, and hardly any of the ceremonies that were held in honor of him. Of Thebes he scarcely says any thing; so that all the temples and places of Egyptian worship, which Herodotus particularly notices, are now entirely destroyed. The Delta of late years is seldom visited by travellers, yet it anciently contained much of the grandeur of Egypt, and, according to the tradition of the Ionians, is the only part that is, strictly speaking, entitled to be called Egypt, which is hieroglyphically represented by the figure of a heart, no inapt similitude of the Delta. The rest of what is usually called Egypt, belonged to Lybia, or Arabia. In the Delta the greatest number of their kings resided; here they were buried; here were their most celebrated institutions, and here their most celebrated oracles were delivered, and here their most splendid festivals were held in honor of the gods. The principal places mentioned in our sacred writings, Zoan, Noph, and Taphanes, are all referable to the Delta, and, as well as the places that are mentioned above by Herodotus, have been but little noticed by modern travellers. Probably little of them remains; but a skilful examination of their situation would

let us know, at least, all that is; and would assist us extremely in understanding many passages in ancient writers, and many accounts of their mythology, which being copied from ancient writers, who described places of worship now not in existence, are totally inapplicable to those which we at present find in the country; and which if mentioned by them at all, are only noticed as places of inferior consideration. Herodotus mentions particularly Bubastis, Buto, Sais, Papremis, Busiris, Heliopolis, and Memphis, which are all in or near to the Delta, and of which we, literally speaking, know nothing, nor even are we accurately informed that nothing is to be known of them. We have Dendera, Thebes, Coptos, Ombos, Elephantina, and Philœ, which he scarcely mentions, so that nothing is less satisfactory, than a comparison of the list of the gods and goddesses that we read in Herodotus, and those that we see exhibited in the temples that now remain for our inspection.

The next oldest account to that of Herodotus which I intend noticing, is from Diodorus Siculus. He lived at a much later period, and as he informs us himself travelled in Egypt in the 180th Olympiad, which is about sixty years before Christ. Accordingly his account corresponds better with what we see on the temples at present, than does the relation of Herodotus. He says that there were originally two gods, the sun and the moon, and

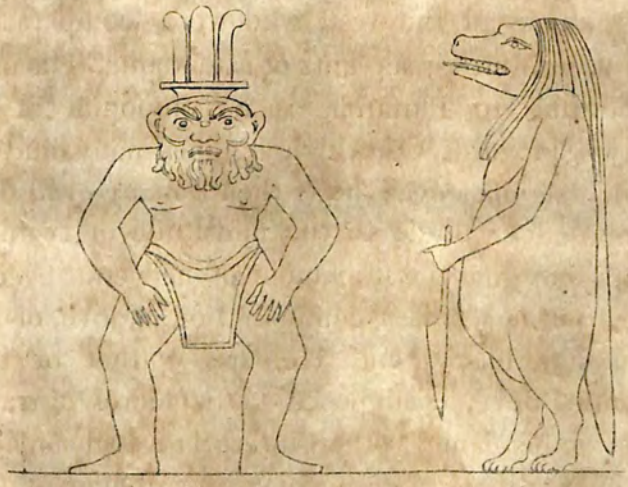
those two were eternal; spirit, fire, water, earth, and air, were also deified, and these were all their celestial gods. The other gods were begotten of these, and were all mortal; but obtained immortality from the greatness and the beneficence of their actions, and in the end, appear to have expelled all the elementary gods from the pantheon. This agrees with the account of Manetho the Mendesian, who says that all the gods of the Egyptians were mere mortal beings, and had once lived upon earth; and also with the account of Plutarch, who, under the names of Isis and Osiris who from being king and queen of the country, became the great god and goddess of the Egyptians, and were worshipped under different forms, takes an opportunity of giving an account of the whole of their fabulous pantheon.

Several modern authors have treated at large of the gods of the Egyptians, among whom I beg leave to mention Jablonski, who in his Pantheon Ægyptiorum, enumerates thirty-one gods, and expatiates at great length upon their names and attributes. The author of the article Egypt, in the fourth volume of the supplement to the Encyclopædia Britannica, enumerates forty-one gods; some of whom were not worshipped as gods, and he has omitted others that were, without assigning any reason for so doing; for example, he mentions Macedo and Thueris, the one a captain of Osiris, and the

other a strumpet of Typhon; but he takes no notice of the wolf, the crocodile, the eye, the ape, or of many other inferior animals who were better entitled to a place in the pantheon than they. There is a short and very distinct account of the gods of the ancient Egyptians, in the introduction to the octavo edition of Bruce's Travels, edited by the late Reverend Doctor Murray, of Edinburgh. He enumerates twelve principal gods, and a number of inferior ones, and appears to have taken the idea of such an enumeration from Herodotus: and had I been disposed to have adopted any, I should certainly have taken this as the most satisfactory arrangement that I have yet seen; but many of the deities enumerated there, are not to be found in any of the temples or tombs that fell under my examination, and on that account I take the liberty of submitting to the reader, such an enumeration of the deities of Egypt as I collected from observation, together with some of the notices that ancient authors have preserved concerning them.

The sun appears to have been the first grand object of the idolatry of the ancient Egyptians; and its emblem, the globe, surmounted with serpents and wings, is by far the most splendid exhibition on any of their temples; it generally occupies the centre space immediately above the doors, on the gateways, the entrance of the temple, the centre space along the ceilings in the pronaos, and the

Osiris. Isis.



Typhon. Nephthe.

G Scharf lithog.

same over the top of the different doors in the interior of the temple. It occurs sometimes, though very rarely, among the hieroglyphics; sometimes it is represented as pouring down rays of light, and individuals standing on each side of it, holding up their hands as in adoration; but it is never presented with offerings, and the place that it occupies in the interior of the temples, is so inconsiderable, that under this form the sun cannot be regarded as an object of worship in any of the temples or tombs in Egypt. As an object of adoration, it appears to have been differently named, at different times Rhre, Phre, On, Osiris; with many modifications, as Amun, Djom, Horus, Harpocrates, Serapis, &c.

Latterly Osiris became the principal male divinity above all the rest, who were, comparatively speaking, but his servants or attendants. His name, according to Plutarch, is a compound of two Egyptian words, Os, which signifies many, and Iris, which signifies eye; he is then a many-eyed deity, supposed to allude to the multitude of twinkling stars that gem the firmament of heaven. According to others, it is a compound of ja, jove, or lord, and sihr, black; and Homer's epithet of black clouded Jove, is supposed to be merely a translation of his name; others interpret it to mean active or energetic; others the maker or divider of time. He was begotten in adultery; his father was Saturn or Cronos, and his mother Rhea the wife of the sun.

He was born on the first intercalary day, and a voice accompanied him into the world, proclaiming that the lord of all things is now born. His images are dressed in the splendor of light, a white flame-colored robe, without shade or variety of color, intimating the pure and bloodless nature of the deity; his face is black like the river of Egypt, or blue like the azure sky in which he shines. His name is sometimes written Hysiris, which means the wetter; he is the president of humid nature; all moisture and fertility proceed from him; the Nile is the effluence of Osiris, and a pitcher of water is always borne first in the processions in honor of him. His soul resides in the sun, which originally sprung from moisture itself, and feeds upon it still; water is the first principle of all things, and Oceanus and Osiris are the same, and, like Isis, may be said to have come from themselves. Hence in the Egyptian mythology, the sun does not ride round the world in a chariot drawn by winged steeds, reined and driven by Apollo, as is fabled by the Greeks and Romans, but sails perpetually round it in boats. In the processions the gods are always represented standing in boats drawn by ropes, or carried on men's shoulders, and the image is always enclosed in a frame or dividing line, which is frequently encircled by a serpent, intimating that a vast line of partition divides the habitation of the gods from that of men. They are in the other world, and are eternal. When

Osiris comes to converse with men, he is then a polymorphous deity, appearing in any shape that he judges best calculated to answer his purpose. His highest character seems to be in the form of a man, habited in the costume of the country, with a magnificent cap, resembling a mitre, encompassed with serpents on his head; he is represented as sitting on a throne, with a sceptre in his right hand, and the emblem which we have called the sacred Tau, in his left. The sceptre resembles a small walking-staff. It is cleft at the lower end as if to span and embrace the world, and the head of it is like the head of the hupoe, and is furnished with an eye, indicating the provident and all-pervading eye of the deity that wears it. The fig-leaf is sacred to Osiris, and represents the watering and spiriting of the universe, and its crucial form is probably the original of the handled Tau, which he carries in his left hand, and which has not injudiciously been interpreted the symbol of life. The leaf of the ivy is of a similar description, and is also sacred to Osiris. In this attitude he is frequently presented with offerings, and sometimes Isis, and sometimes another female is standing behind him. He is frequently represented by a hawk, because this bird, we are told, exceeds all others in quickness of sight, and velocity of flight; he was worshipped at Heliopolis under the form of a bull, which was jet black, and called Mnevis, and at Memphis under that of

a spotted bull, called Apis. Mnevis is the most genuine representative of the sun, his color is the same with the countenance of Osiris, and he is supposed by many to have been the sire of Apis; but that is a mistake, for this latter bull was conceived by a prolific light from the moon, striking an immaculate cow, who, after she had given him birth, was locked up and fed, and watched by her priests, and never allowed to have any communication with her species: so that this cow, though she had been a mother, might really be considered as always a heifer. On account of his descent from the moon, Apis was marked with white spots, many of which were of a crescentic form, resembling the different phases of that luminary, and moreover it is mixed with light and shady colors: he is therefore a sort of amalgamation or representative of both. The moon, in the language of Egypt, is of common gender. The representations of these bulls, however, are very seldom met with on the present temples in Egypt, and even when they do occur, they are not exhibited as the principal objects of worship. The fields of their fame were Heliopolis and Memphis, of which scarcely a fragment remains, and nothing certainly to attest the veneration in which they were held. Osiris is also frequently represented with a hawk's head and human body, seated on a throne, armed with the sceptre and handled Tau, attended by Isis or Buto, and presented with

offerings as above described. Some are of opinion that this is a different deity of more limited powers called Arueris, which is interpreted to mean watchman, or seer, Apollo, Horus, or Harpocrates; he was born on the second intercalary day, and is the brother of Osiris. He is represented with a ram's head, and is then called Osiris Ammon, which latter word is interpreted to mean hidden or hiding: and when in their hymns in honor of Osiris, the Egyptians called upon him that was hidden to manifest himself to them they cried Amun. He is likewise represented with a wolf's head; but very little is known of him in this character, saving it is stated that after his death he came from below in the disguise of a wolf, and assisted Isis and Horus in defeating Typhon. He is also represented with a dog's head, and is then called Anubis, who is said to be his son by Nephthy, and represents that bounding ray between light and darkness which is called the horizon. He is exhibited of a golden color, which is typical of the glow of the morning and evening sky; two cocks were sacrificed to him, one white, and the other of a saffron color. Osiris is also represented with the heads of other animals attached to the human body: and various animals besides the bull have been worshipped as his representatives; the crocodile, the goat, the weasel, the beetle, &c. all of which are still seen on the temples and tombs of Egypt.

The reason of Osiris being worshipped under the form of different animals, is thus detailed by Diodorus Siculus, in the second chapter of his first book:—Isis having found the dead body of Osiris, which had been cut into fourteen pieces, and scattered about by Typhon, was desirous that his sepulchre should remain unknown, and that he should be held in honor by the Egyptians. To effectuate her purpose, she took a mixture of wax and aromatics, and made it into the form of a man like unto him: she then called the priests of Egypt together, and gave to each of them an image of Osiris, declaring that to them alone she intrusted the body of her husband, adjuring them to preserve it in the sanctuaries, and worship it as God, and not to discover to any that the sepulchre of Osiris was among them; that they might dedicate to him any animal they chose, which they should worship while alive, and honor with such ceremonies as they would the funeral of Osiris when dead. In order to secure a ready compliance with her wishes, she gave them a grant of the third part of the lands to maintain the worship of the gods, and the pomp and splendor of the sacred rites.

Osiris is frequently represented in the dress of a mummy, with his face bare, and his chin adorned with a long plaited black beard. His hands are crossed over his breast, and in the one he holds a crook, or sometimes two crooks, in the other a flail, or scourge;

at other times his sceptre is enclosed in a graduated sheath, and the sacred Tau attached to the top of it.

The next of the Egyptian deities is Isis. Had I followed the example of Plutarch, I ought to have mentioned her first. She was the half-sister and wife of Osiris, and may truly be said to have been the better half; for if it had not been for her exertions, it is more than probable that Osiris would not have been deified at all; still, however, in all the tombs and temples the highest honor seems to be conferred upon Osiris. She was the female principle of nature, the universal female deity of Egypt. Like her husband, Isis was also a spurious offspring, being the daughter of Thoth, or Hermes, by Rhea, who was the wife of the sun; she was born on the fourth intercalary day. Her name by some authors is said to mean ancient; by Plutarch it is said to be of Greek derivation, and to signify knowledge, science, living intelligence, or motion. Her temple was called Iseon, as intimating that we shall know the First Being, if with reason and devotion we approach the sacred temples of this goddess. Another etymologist says that the word Isis signifies nurse, a character in which she frequently appears; she was also called the nurse, and the universal recipient, by Plato; and by many the myronymous, or goddess with ten thousand names. She was also called by the Egyptians Athena, which means in their language,

proceed from myself. In short, whatever divinityship could be attributed to the female principle of nature, was ascribed to Isis by the Egyptians. Apuleius, in his Metamorphoses, makes her describe herself in the following terms:—"I am Nature, the mother of all things, mistress of the elements, the beginning of time, the sovereign of the gods, the queen of the shades, the first of the celestial natures, the uniform face of the gods and goddesses. It is I who govern the bright sublimity of the heavens, the salutary breath of the seas, the lugubrious silence of babes. My divinity one, but with different forms, is honored with different rites, and under different names. The Phrygians call me Pessinuntica, mother of the gods; the Athenians, Cecropian Minerva; those of Cyprus, Venus of Paphos; those of Crete, Dictean Diana; the three-tongued Sicilians, Stygian Proserpine; the Eleusinians, the ancient goddess Ceres; others, Juno; others, Bellona; some Hecate; several call me Rhamnusia; Muth, or mother; Athyri, or Horus's mundane house: the oriental Ethiopians, those who are skilled in ancient lore, I mean the Egyptians, honor me with the ceremonies which belong to me, and call me by my true name, queen Isis." To which he might have added, Latona, Lucina, Luna, Meni, Astarte, or any other name that any other good goddess in any other country ever received. Some etymologists say that

Isis is the same name with Ischa, which, in the Hebrew, the Greek, and Latin Scriptures, is the name given to Eve, the mother of mankind. If they mean to leave her any thing human at all, they could not well trace her to a higher original. Diodorus Siculus mentions, that it is recorded by certain authors, that the sepulchres of these deities are in Nysa of Arabia, where there is a column dedicated to each of them, bearing an inscription in the sacred character. The column of Isis has the following inscription:—"I am Isis, queen of Egypt, the disciple of Hermes. What I have ordained by laws, let no one abrogate. I am the wife of Osiris; I am the first discoverer of corn; I am the mother of king Horus; I am the refulgent being in the dog-star. The city Bubastis was built for me. Rejoice, rejoice, O Egypt! which nourished and brought me up."

The column of Osiris has these words:—"My father was Saturnus, the youngest of all the gods; and I am Osiris the king, who have traversed the whole world, even to the desert confines of the Indies; I have also gone to those who lie under the pole, as far as the fountains of Hister; and again, I have gone to other parts of the world, as far as the sea, the ocean. I am the elder son of Saturn, a shoot sprung from a generous and noble stem, to which seed gave no existence. Nor is there any place in the world to which

I have not gone, teaching all men those things of which I have been the discoverer." There was much more writing upon the columns; but it was effaced and illegible by the erosions of time; and verily, almost all mankind are of one opinion respecting the contents of the sepulchres.

So that by whatever name Isis was called, she was to be regarded as the universal female deity, superior to all others. Plutarch says, all mankind have her, and are well acquainted with her, and the other gods about her, and from the very first both knew and honored the powers which belong to every one of them, although they had not anciently learned to call some of them by their Egyptian names. Hence, those attributes which, at earlier times, in Egypt or other countries, were predicated of other female deities, came in the end after this generalization mentioned by Plutarch to be predicated of her. The celebrated inscription on the temple at Sais, which was originally applied to Neith, Athena, or Minerva, became equally applicable to Isis, when, through the kindness of her votaries, she was invested with all her attributes, as was the case in the latter ages of Egyptian idolatry: "I am all that was, and is, and will be; and my veil no mortal hath ever removed." The veil or robe of Isis, we are informed, was of different colors, for her power is about matter which becomes every thing, and receives every thing; as, light, darkness,

day, night, fire, water, life, death, beginning and ending. She is nature, whose face is ever changing; and none but eternal wisdom can draw aside the veil that conceals her operations from mortal eyes, and see clearly the whole machinery of nature constantly in action, and never failing of its end, throughout the rolling year, in producing all the appearances which her various face assumes in heaven above, or earth beneath—a spectacle far above the powers of created beings, and comprehensible by none but nature's God, the Creator and Lord of all. Thus, from a good and sensible queen, as the inscription above quoted states her to have been, Isis has been converted into an ideal existence, adorned with virtues which she never knew, and which the mind is shocked at seeing ascribed to a frail mortal that has long since paid the debt to nature, and been reduced to her primeval dust.

Isis, however, in Egyptian mythology, is the whole of the visible world. Her soul resides in Sothis, the dog-star, indicative of her prolific nature. She is the ruler of the night, and her head is crowned with the moon, encircled with spreading horns. She is also the ruler of the waters: the overflowing of the Nile is the embrace of Osiris. She is cold and moist, warm and dry, and every thing necessary for germination. That Mercury played at dice with the moon before Isis was born,

would only show that there was a deity of the moon before her, as there was a god of the sun before Osiris. In the moon she is married with Osiris, which is hence called the mother of the world. She holds a round-headed staff, or lotus-headed sceptre, in her right hand, and the handled Tau, or cross, in her left; the sceptre is not cleft at the lower end, like that of Osiris. Sometimes she is represented with a handsome cow's head and a human body, in which case she is generally confounded with Io, whose metamorphosis is beautifully told by Ovid; but her most general appearance is that of a human body, with a human head surmounted with the moon and horns, as above described. Occasionally she is represented with an amulet hung loosely round her neck, and falling down, like a large ripe cucumber bent into a circle, upon her breast. The amulet is interpreted to mean a true voice, and she is said to have hung it round her neck when she found herself with child of Horus, who by some is called the god of husbandry; and it is painted green and yellow, indicative of the different colors of the growing and ripened grain. Her body is said to represent the earth, and is clothed in a close-fitting party-colored robe, representing the varied hues with which its surface is enamelled. She is frequently attended by another female, supposed by some authors to be Buto, or Latona, who was the nurse of her son,

or Nephthe, the female principle of evil; but this last I do not think probable, for reasons that shall be afterwards mentioned. Her usual attendants are Osiris and Horus. Sometimes she is seated on a throne, with Osiris seated or standing behind her, and Horus, priests or votaries presenting her with offerings; at other times she is standing, attended and honored in the same manner. She is usually sculptured of the same size with Osiris, and I think is more frequently represented wearing his sceptre than her own. I never saw Osiris with the lotus-headed sceptre. Other females are frequently seen with her sceptre in their hands, as other men are with that of Osiris in their's. The cow is sacred to her as the bull was to Osiris; but her representation under the form of a cow rarely occurs. Those that object to Isis being the same with Io, and wearing the horns and head of a cow, on account of her ancient metamorphosis, assign the following reason for her being exhibited under that disguise:—Horus, having vanquished Typhon in battle, and taken him prisoner, gave him in charge to Isis; but she, good lady, having formerly admitted the embraces of the god, felt compassion for his sufferings, and allowed him to escape, which as soon as Horus came to know, he flew at his mother in a rage, and pulled the crown off her head; but Hermes immediately clapped on, in its stead, a helmet made in the shape of a cow's head,

It is of no consequence which of the accounts are received; the truth can never be known among so much fable, and fiction knows no rules of chronology, or even probability.

It is stated, both by Ælian and Plutarch, that the dog walks first in the processions, in honor of Isis; but I have never seen this exhibited on any part of the tombs or temples. I have frequently seen the sistrum sculptured on the temples; but she is seldom represented with it in her hand. This sistrum was carried in the processions. It has three cross metallic bars, which are loose, and form a kind of rattle, that, like a scarecrow, the priests constantly shook, in order that they might frighten away Typhon by the noise. On the upper part of the convex surface of the sistrum, above the moveable bars, is engraved the image of a cat with a human face; below the moveable bars, on the one side, is engraved the face of Isis, and on the other that of Nephthe. The cat-sphinx is emblematic of the moon, on account of the various colors of her body, her nocturnation, and great fecundity. She is designed with a human countenance, to denote that the changes of the moon are regulated by understanding and wisdom. The face of Isis denotes the fertility of the animal and vegetable world; that of Nephthe, on the opposite side, represents the destruction and decomposition of both, when the powers of nutrition and growth have

ceased. Both are occasioned by motion among their component parts.

Isis is sometimes robed in black; which, by some authors, is said to denote the eclipses of the moon. Others give the following account of it:—When she was informed of the death of her husband Osiris, she cut off her hair, and put on mourning; and thus went in quest of his body. The town in which she heard of this disaster was called Koptos, which, according to some, denotes mourning; according to others, privation or bereavement. Hence the priests of Isis were said to shave their heads in token of mourning, and to wear linen garments, because it is furnished them by Isis; flax springs up from an immortal being—the earth, yields an esculent fruit, and sendeth forth an azure flower, resembling the cerulean hue of heaven, which environs the world.

As Venus, Isis was worshipped at Atarbechis under the name of Athor, or Athyr, supposed to be indicative of darkness, or chaos; at Bubastis, as Diana; at Butos, as Buto, or Latona. But whether she was represented under any different form or dress in any of these different characters, than that which I have mentioned above, I have not been able to discover.

Osiris and Isis, after all their labors and sufferings, as human beings, were, on account of their great and signal virtues, translated from the order

of agathodemons, or good genii, to that of gods, as were Hercules and Bacchus, for an encouragement to others to follow their example. And concerning their godhead, Plutarch adds, that if we honor and reverence all that is orderly, good, and beneficial in nature, and consider them as the operations of Isis, and as the image, likeness, and product of Osiris, we shall not err.

Horus is another of the Egyptian deities, supposed by some to be the god of husbandry; and the same with Dagon. He was the son of Osiris and Isis, and was nursed by Latona, or Buto, in the marshes at Butos, where a continual verdure clothed the soil, while it died in other parts for lack of moisture in the winter season. Horus is the sweet season, the darling of the year, the legitimate offspring of Osiris, who is the Nile, and Isis, whose body is the earth; he came into the world after the inundation; and when Isis found herself with child of him, she hung an amulet round her neck, as above described. He conquered Typhon, and reigned king in Egypt, the last of the immortals. His countenance was white, and his soul was translated to Orion. He is understood to represent the summer sun; and is commonly represented as a boy, or youth, and distinguished by a lock of hair plaited, and falling down behind his ear upon his neck. He frequently carries the sceptre of Osiris, is often in company with Isis, and is pre-

ROYAL ASIATIC SOCIETY — LIBRARY OF THE BOMBAY BRANCH OF THE

Horus.

Harpocrates.

Eyes,

As worshipped by the ancient Egyptians.

Printed by C. Hullmandel.

sented with offerings; and in the accounts of Egyptian mythology, is frequently confounded with the sun; and was the son of Osiris, as Apollo was the son of Jupiter. There are evidently two Horuses, an elder and a younger, exhibited on the temples. Harpocrates, which is said to mean the lord of the harpies and storms, was a posthumous child of Osiris, by Isis; he is represented as lame in his lower extremities, and sitting on the top of a budding lotus, just raised above the ground, as if it waited for the genial warmth of a nearer sun, for expansion. He is said to represent the sun in the winter solstice, when all nature slumbers in repose. He is the god of silence; and is represented with his finger upon his mouth, as a symbol of talking little, or keeping silence. The gods are more an object of thought than of words. On the month Mesore, which began on the 25th of July, the Egyptians presented him with an offering of pulse, saying, the tongue is fortune, the tongue is God. The peach tree is sacred to him above all the plants in Egypt, because its fruit resembles the heart, and its leaf the tongue;—no inappropriate symbols of truth; and the Egyptians directed those who went to consult the oracle in the temples, to have pious thoughts in their hearts, and good words in their mouths. All of these were agathodemons, good gods, whose delight and pleasure it was to benefit mankind. But, opposed to them, in the Egyptian mythology, were

two evil, or wicked demons, whose object and great delight was to destroy and counteract all the salutary and beneficent operations of the good. What a horrid pair!—they were well matched, husband and wife; called Typhon and Nephthé. The word Typhon, according to Plutarch, is Greek. In the Egyptian language he was called Seth, meaning thereby, a domineering and compelling power; Babyn and Smy, restraining or hindering, opposition and subversion. He is the son of Saturn, by Rhea, the wife of the sun, and, of course, the brother of Osiris; a misbegotten wretch, born on the third intercalary day, when he burst through his mother's side. His complexion was red; emblematical of the scorching heat; and people of red complexions were often treated with great indignity, on account of their resemblance to him. The ass was sacred to him, on account of his color, his stupidity, and sensuality. Also the crocodile and hippopotamus, and every thing wild and ferocious. Red bullocks alone were sacrificed to the other gods, being supposed the most acceptable, from the color being sacred to their greatest enemy. One white or black hair would have been sufficient to save the animal, and spoil the sacrifice. His soul resided in the bear. He is said to be the ocean swallowing up Osiris, or the Nile; and though, according to Herodotus, the Egyptians would not admit that Neptune was one of their

gods, yet it is most certainly true, that the figure of Neptune in the Mosaic tablet, in the British Museum, is an exact representation of the Egyptian Typhon, with the addition of a tripod. Their figures and countenances are exactly the same; but the Egyptian god has no accompanying badge whatever. By some he has been called a giant; but his appearance is that of a little, squat, thick dwarf; as I have already described him. He seldom occurs in the temples; and I never saw him presented with offerings, saving on the rock at Hadjr Silsil, which favors the supposition of his being the Egyptian Neptune; for here the quarriers embarked their property on the Nile, and it was of great consequence to them to conciliate the river god. Dendera and Edfou are the only two places where there are any remains of his temples.

The passionate, titanic, irrational, and brutal part of the soul, is Typhon; and whatever in the material world is adventitious, morbid and tumultuous, as irregular seasons, inclemencies of the air, volcanoes, earthquakes, storms, eclipses of the sun and moon; whatever in spirit, fire, water, earth or air, offends through excess or defect, are all incursions and devastations of Typhon, whose empire is malignant vapor, the sea, the barren land, and the desert, and whose delight is in destruction. He is constantly making war upon the gods. It was he who compelled them to shelter themselves under

the disguise of different animals, to escape from his vengeance. But his greatest outrage was the murder of Osiris in the unsuspecting hour of convivial entertainment. This he had been plotting during the time that Osiris was absent on his travels, to civilize the rest of the world, after having civilized his own country. During his absence, the vigilant administration of Isis, and her assistant Thoth or Hermes, prevented him from attempting any thing against the government. After the return of Osiris, however, having induced seventy-two other persons to join with him in the conspiracy, together with a queen of Ethiopia, named Aso, who happened to be in Egypt at the time, he prepared a stratagem to accomplish his base design. With this view, having privily taken the measure of the body of Osiris, he caused a chest to be made exactly of the same dimensions, and beautified and adorned with all the resources of art. This chest he brought into the banqueting-room, where, after it had been much admired by all present, Typhon, as it were in jest, promised to give it to any one of them whose body, upon trial, it might be found to fit; upon this, the whole company, one after another, got into it, but as it did not fit any of them, last of all Osiris lay down in it himself, upon which the conspirators immediately ran together, clapt the cover upon it, and then fastened it down on the outside with nails, and poured melted lead over it. They

then threw it into the river, and it passed to the sea, by the Tanaitic mouth of the Nile, which as long as paganism continued, was held in abomination by the Egyptians. This was done on the 17th of the month Athyr, i. e. 14th of November, O. S.; when the sun was in scorpio, in the 28th year of the reign of Osiris, or, as others affirm, in the 28th year of his age. Isis heard of the disaster of her husband at Koptos, and having cut off a lock of her hair, and put on mourning, she set out in search of the body. The children of the place informed her by what branch of the Nile it had passed into the sea, and having been afterwards informed by the demonial breath of a voice that it had drifted on the coast of Phenicia at Byblos, now Gebail, at the foot of Mount Libanon, not far from Tripoli, and was lodged in the branches of a bush of Tamarisk, she repaired thither; and having found the chest, set sail with it for Egypt, where on her arrival, she deposited it in a secret place, and went to pay a visit to her son Horus. During her absence Typhon found the body, as he was hunting one night by the light of the moon, and having cut it into fourteen pieces, scattered it about; these Isis afterwards found, and having formed them into as many images, delivered them to the priests to be worshipped and honored as above described. Every year, at the feast of Adonis, which was held at Byblos, the Egyptians threw

into the sea a boat made in the shape of the head of Osiris, and in it they placed a letter addressed to the people of Byblos. This boat steered itself, and arrived at Byblos in seven days. After this second outrage of Typhon a war ensued, and after much fighting, Typhon was defeated near Bubastis, and having been taken prisoner by Horus was consigned to the custody of Isis, who loosed his bands and set him at liberty. So that he still continues wandering about the world concealing himself from Horus in the shape of one nasty animal or another; and every thing that is of an evil or malignant nature, every being, who puffed-up with pride, ignorance and error, tears in pieces and destroys order and arrangement, either in the animal, the vegetable, or the intellectual world, is considered as the agent of Typhon, as part of him, or inspired by his influence.

As there was in the Egyptian Mythology a male and female principle of good, so there was also a male and a female principle of evil, and Nephthe or Nephthys, was the wife of Typhon. Naphtuhim or Nephtuhim, is mentioned in Scripture as one of the children of Mizraim, and is supposed to have peopled that part of Ethiopia which lies between Syene and Meroé, the capital of which was called Napata; but whether that individual had any relation by blood to this wicked hag, to whom he appears to have a relation in name, I shall not stop

to examine; our business here is with fabulous and not with sacred history. Nephthe was the sister of Typhon by birth, being the daughter of Saturn and Rhea, and born on the last or fifth intercalary day, and is sometimes called Venus, Victory, and the End. She is the half-sister of Isis, but as opposite to her as death and life, light and darkness, and as unlikely to be her companion as Typhon was to be that of Osiris. They are represented as opposed on the sistrum, as already described, and as Isis is all the good and visible part of the world, Nephthe is all the bad and invisible part of it. She is sometimes named Teleute, the extremity or end. The barren limits of Egypt, on account of the extreme infertility of the soil. She is darkness, the end of light, and the morning dawn is Anubis, her child, by Osiris, which was owned by Isis, and nursed by her, though his parents abandoned and exposed him to die of want. Her appearance has been already described as the hideous Cynocephalus, or quadruped on end, the supposed original of the great bear; she certainly has no claim from her figure or office to be called a human being. In forming the male principle of evil, the Egyptians have taken the most distorted possible figure of a man; but it seems they could not find any thing sufficiently disgusting in the shape of the human female, to answer their idea of the female principle of evil, and some demoniac fancy composed this

unsightly monster; but in justice to her, it must be observed, that in point of monstrosity she is not further removed from Isis than Typhon is from Osiris: their reputed relationship is of no consequence, they are entirely creatures of fable. She has occasionally a short staff in her hand, and is presented with offerings, and if she be not the representative of the female genius of evil, it is not represented any where in the tombs or temples that I have seen. In her character of ending or finishing, I consider that she is the quadruped, or female cerberus, that presents herself seated on a table beside the last offering which is made to Osiris, in behalf of the deceased. The offering is spread out before Osiris, who stands or sits in a threatening attitude in his mummy-shaped dress, with his scourge raised up to his shoulder in an attitude prepared to strike. The unfortunate spectre stands up, extends his hands over his offering, and prays for acceptance and forgiveness. Nephthe, or the female cerberus, sits on a table waiting for that awful decision, from which there is no appeal, as if prepared to glut her hungry maw, should that be unfavourable. She is the same with Tithrambo the causer of death, the female Hecate, the malignity of matter.

Neith, synonymous with Minerva the goddess of wisdom and prophecy, was worshipped at Sais in the Delta.

Cneph. Plutarch says the inhabitants of Thebes do not acknowledge those to be gods who were once mortal; for they worship their god Cneph only, whom they look upon as without beginning, so without end, and are for this reason, alone exempt from that tax which is levied upon all the rest of their countrymen, towards the maintenance of their sacred animals; had they added to this, without form, we should have joined in the eulogies that have been passed upon the wisdom of Theban priesthood. But their god was a serpent, which is frequently seen painted upon the walls in the ancient tombs; sometimes whole chambers are covered with painted serpents, sometimes elevated upon human legs and feet, with one, two, three, four or five heads. The obelisks were sacred to the serpent, and intended to represent him erect, looking at the sun. The Theban was a small horned serpent; they were nursed with unceasing care, and when they died they were buried in the temple of Jupiter: their sepulchres have not yet been discovered. The serpent, or the devil in the form of a serpent, as we learn from Scripture, came first into competition with the Almighty Lord of all, disputed his commands, and offered himself as an object of idolatry. Eve believed the word of the serpent rather than the word of God; this was idolatry. Wisdom was the promise of the deceiver, but woes unnumbered, and an universal contamination of the species has been the harvest that man-

kind have reaped, and are still reaping, from her transgression. If the serpent's being so universally emblematic of wisdom throughout the pagan world, has not some reference to this sad catastrophe, in the early history of mankind, I confess that I am unable to account for it; for there is nothing in the habits or endowments of that animal that can entitle it to such a distinction above its fellow-reptiles.

Phthah, Hephestus, or Vulcan, the element of fire in a good sense. Ether, or the disposing spirit that spread his wings over the globe, was worshipped at Memphis, and considered as one of the most ancient deities; but we know not under what form he was represented. This desideratum might be supplied by a careful examination of the tombs, or fragments of the temples about Memphis, where he was worshipped.

Djom, or Hercules; another name for Osiris, or the sun in the vernal season. Form unknown.

Serapis, or Pluto; another name for Osiris, the hybernal sun; more properly considered as a Grecian than an Egyptian deity, having been introduced by Ptolemy Soter.

Mendes, Mentes, Antæus, or Pan, Shmoun. Under the figure of a man with a goat's head and feet, a licentious deity, worshipped at Mendes; one of the characters assigned to Osiris. It occurs frequently on the temples, less so on the tombs.

The Nile. Worshipped under the symbol of a bull, or of a man with his peaks and cubits, in the

form of children, playing around him; this last I have never seen, and am disposed to regard it as a Greek or a Roman invention.

Thoth or Taout, Hermes or Mercury, the god of science and art, typified by an ibis, and generally represented by a human body with the head of an ibis. He is frequently represented with a scroll and a pen or reed in his hand, taking notes of what is going on. He is represented as the secretary whom Osiris left with Isis, to assist her in the government of Egypt, while he was on his travels. He is also represented as the servant of Phthah or Vulcan, from whom he learned arithmetic, geometry, astronomy, letters, music, and astrology. All the knowledge of the Thebans in religion, history, morals, law, and natural science, were engraved on stone columns, over which Taout presided; and from these the scriptures of the priesthood were compiled. Every year a festival was held in honor of Hermes, in which they ate honey and figs, and called out "truth is sweet."—It is devoutly to be wished, that it were always agreeable to the palate of philosophers.

Tausertho or Esculapius, the god of physic, related to Horus or Apollo; very little is known of him; I do not know under what figure he was worshipped, nor if his staff were entwined with the serpent.

Ares or Mars, was worshipped at Papremis, but

I do not know under what form. The crocodile was worshipped at the lake Mœris; the lion, at Leontopolis; the pike, at Oxyrhimhus; the eel, the lepidatus, sacred to the Nile; the chenalopex, or sheldrake, the phœnix, sacred to Osiris; the cat, sacred to Bubastes; the hippopotamus, sacred to Mars; the ichneumons, and dogs, and many other animals, which it is unnecessary to name, did the Egyptians worship; and we are assured by Diodorus Siculus, that they would rather eat a piece of one another than a piece of any of these sacred animals.

From what a farrago of blasphemous absurdity, respecting the true object of worship, has Christianity delivered us! Plutarch, who lived at the time when the champions of the cross were pulling down the strong holds of Satan, and who seems to have borrowed many of his ideas from its professors, without acknowledging the source from which they came, says, that the most acceptable thing to the gods, is to entertain right notions concerning them. We have seen in part what these notions were, that even the most enlightened of the heathens entertained concerning their gods; and if these were agreeable to them, it requires very little Christianity to know how grovelling and unworthy their conceptions were of the great first cause, and how highly offensive to the God of heaven and earth, the Creator, Redeemer, and Governor of all, must have been the passions and actions that they

ascribed to him. Plutarch observes, that there was nothing ranked among their sacred or religious rites, that savored of folly, romance, or superstition, but were, some of them, such as contained some signification of morality and utility; and others, such as were not without a fineness, either in history or natural philosophy. Which means nothing more, than that their religion, even as explained by Plutarch, was full of absurdities and conceits. And this he himself acknowledges, in the following remark: "That people who have not learned the true sense of words, will mistake also in things; as we see among the Greeks, those who have not been taught, or who have not accustomed themselves to call the brass, the painting, and the stone, the ornaments and drapery of the gods, but the gods themselves, at last became so bold as to say, that Lachares stript Minerva; that Dionysius shore off Apollo's golden locks; and that Jupiter Capitolus was burnt and destroyed in the civil wars. Thus their notions are imperceptibly corrupted by the names; and, in the end, they fancy the thing that they see to be the being it is intended to represent; and what they call the statue of Jupiter, consider to be Jupiter himself. And the multitude of the Egyptians worshipping the very animals themselves, and following after them as gods, have filled their religious rites, not only with matter of scorn and derision, for that would be the least harm of their blockish ignorance,

but a misconception thence arises, which leads the weak and simple-minded into the most extravagant superstition, and a slavish fear of the deity; and plunges the daring and subtle genius into atheism and savage wranglings." The field of true devotion lies between atheism and superstition: and he that has been taught to worship God as God, in spirit and in truth, will equally commiserate the infidel who prays not at all, and has not God in all his ways, nor in all his thoughts; and the ignorant fanatic, who kneels before pictures and images of wood and stone, and prays to them, and honors them as God. The only friend and stay of the human heart is its Maker; when he reigns within, all is sunshine and joy: but when a ruling passion usurps his throne, the being is an idolater; the beauty and harmony of life is destroyed; and misery, disappointment, and confusion fill up the outline of human existence.

CHAPTER VIII.

GHENEH.

THERE are no inhabitants on the site of ancient Denderah. The modern village is nearer the river, in the midst of a grove of palm-trees. It consists of an assemblage of small huts built of sun-dried brick, and contains about a thousand inhabitants, not one of whom cares a farthing for the mythology or the temple that I have been so long occupied in describing; and they neither worship Isis, or Osiris, Typhon, the cat, or the crocodile.

Having concluded our survey of the temple, we immediately repaired to our vessels, and having set sail, three quarters of an hour brought us to Gheneh, which is on the east side of the river. The temple of Denderah is not visible from the river below the village; but we had a beautiful and picturesque view of it at the turn of the river between it and Gheneh. This is a town of general resort, the centre of commerce, between Upper Egypt, the Red Sea, and the interior of Africa. Large caravans, consiting sometimes of six or eight hundred camels, go from Gheneh to Cosseir, carrying wheat, flour, honey, oil, cloth, sugar, lentils, and pottery ware, of which last there is here an extensive manufactory, and bring back in return coffee

from Mocca, which is adulterated almost as soon as it arrives, and probably a good deal of it before it leaves the mother country, gums, India shawls, muslins, spices, incense, and many other commodities, which anciently were brought to Thebes, next to Coptos, and now to Gheneh, which is but a poor representative of either, though it contains between six and eight thousand inhabitants, who are comfortably lodged for Egyptians. The warehouses were filled with grain, but the bazars were indifferently provided, except with coffee, the principal goods having been sent off to the markets of Cairo and Osyout. This is the only place in Egypt where we saw the women of the town decked out in all their finery, to catch the passing traveller. They were of all nations, and of all complexions, and regularly licensed, as in many parts of Europe, to exercise their profession. Some of them were highly painted, and gorgeously attired with costly necklaces, rings in their noses and in their ears, and bracelets on their wrists and arms. They sat at the doors of their houses, and called on the passengers as they went by, in the same manner as we find them described in the book of Proverbs. Nothing could be more hideous and disgusting than such an array of strumpets: even they themselves seemed conscious of their degradation.

The pottery of Gheneh is of coarse earthenware, which is turned off with the wheel in the same man-

ner as in Europe. They are slightly burnt, and floated up or down the Nile to supply the natives with drinking and filtering jars, and other vessels for domestic use. The only piece of ingenuity which we saw in the whole manufactory was, the scheme which the man who had both his hands employed in forming the vase upon the wheel, had contrived to hold his pipe, so that he might smoke and work at the same time. This was managed by letting down a rope from a cross bar of wood above his head; the stalk of the pipe was introduced into the loop; and when the man began to work, he took the pipe into his mouth, and as the wheel drove on, he smoked and turned; all his senses were absorbed; a perfect glutton in clay and smoke.

Next morning, the 15th, we again set sail; but the wind soon died away, and the boats were tracked up to Benoud, which is a small village on the east side of the river, where we remained only about an hour; and having passed over to the other side a little higher up, we made fast for the night.

Next morning, the 16th, we started at an early hour. The weather was unpleasant in the earlier part of the day, but in the afternoon the wind became more favorable, and we continued to sail after night set in; and at half-past seven o'clock in the evening we arrived at Thebes, and made fast to the bank on the west side of the river, near a fine spreading sycamore-tree, opposite to the village of

Gornou. As we approached it in the night, we could not judge of the awful grandeur of the first appearance of this imposing scene, which, according to the narrative of their fellow traveller, rivetted, and, more remarkable still, held in speechless astonishment the whole of the French army. But next morning's sun convinced us that the ruins could scarcely be seen from the river; that nowhere does the traveller turn the corner of a mountain to come in sight of them; and that he must be near them, or among them, before he can discover any thing confounding or overwhelming in their appearance. Our only regret was, that the glory of Thebes had passed away; that the field of vision was a field of ruins; and no hierophant remained to guide us over the ground, or expound the mysterious fragments with which it is covered.

CHAPTER IX.

THE VALLEY OF BIBAN EL MELOOK—THE TOMB LATELY DISCOVERED BY MR. BELZONI.

WHILE we were engaged in this interesting contemplation from our station at the sycamore-tree, and eager to come into closer contact with the objects of our admiration, Mr. Beechy, the son of the celebrated artist, and Mr. Belzoni, of whose fame and success as an enterprising traveller all the world has heard, came down from their residence at the tombs of the kings to welcome us to Thebes, and to conduct us to see the ancient tomb which the latter had lately discovered, and with which both Turks and Arabs were extremely delighted. Asses were immediately procured, and the cachief, out of civility to the noble traveller, requested him to accept of the use of his horse; but asses were preferred by all the party, being better suited for the road that we had to travel. Each ass is attended by its driver; and thus appointed, we set forth in joyous anticipation, at nine o'clock, A. M. At the village of Gornou we filed to the right along the road above mentioned, and held our way along a track that had been hollowed out in the rocky flat. On each hand were small and numerous ex-

cavations cut in the rock, the doors of which were half blown up with sand, and stony fragments of the decomposing mountain; but not a blade of grass in sight, or aught of vegetable growth to cheer the eye. The rocky flat is too elevated to receive the water of the Nile at its greatest flood; and whatever part the Nile does not inundate, there being no rain in the country, has no vegetation. All is under the empire of wasteful Typhon and his fruitless dame. Having passed over the rocky flat, we entered the defile of the mountain, and seemed as if we were going up the bed of a fiumarro, or wintry torrent. Rain seldom falls in Thebes; once perhaps in eight or ten years, it descends in a thundershower, like a water-spout, and then every hollow and ravine has its torrent. Hence the appearance above described: the water rolled stones and gravel from the disintegration of the mountain in small splintry fragments. The road was rough and disagreeable; but we held on our way, and in about three quarters of an hour after we left the vessel, reached the top of the valley of the tombs. It is a most dismal-looking spot; a valley of rubbish, without a drop of water or a blade of grass. The entrance to the tombs looks out from the rock like the entrance to so many mines; and were it not for the recollections with which it is peopled, and the beautiful remains of ancient art which lie hid in the bosom of the mountain, would hardly ever

be visited by man or beast. The heat is excessive, from the confined dimensions of the valley, and the reflection of the sun from the rock and sand. The whole valley is filled with rubbish that has been washed down from the rock, or carried out in the making of the tombs, with merely a narrow road up the centre.

Strabo states that there were originally about forty of these shafts or tombs. But from his vague description, that the tombs of the kings are above the Memnonium, no person could ever imagine that they lie on the other side of the mountain; and that in order to reach them, it is necessary to climb over its summit, or to wind along a defile, which must be entered half a mile nearer to the river than the site of the Memnonium. The same excellent geographer also mentions, that near the tombs obelisks were erected, bearing inscriptions commemorative of the wealth and power of the kings, and the extent of their dominions reaching to Scythia, Bactria and India, which were all subdued. These obelisks have either been broken or carried away by the rapacious invader, the conqueror of this country, which had conquered all the world before itself was subdued, or are now lying buried under the rubbish at the base of the rock, for not one of them lifts its head to tell the tale for which it was erected. There is not an obelisk at present to be seen in the whole of the western Thebes.

Diodorus Siculus states, on the authority of the Egyptian priests, that forty-seven of these tombs were entered in their sacred registers, only seventeen of which remained in the time of Ptolemy Lagus: and in the 180th Olympiad, about 60 years before Christ, when Diodorus Siculus was in Egypt, many of these were greatly defaced.

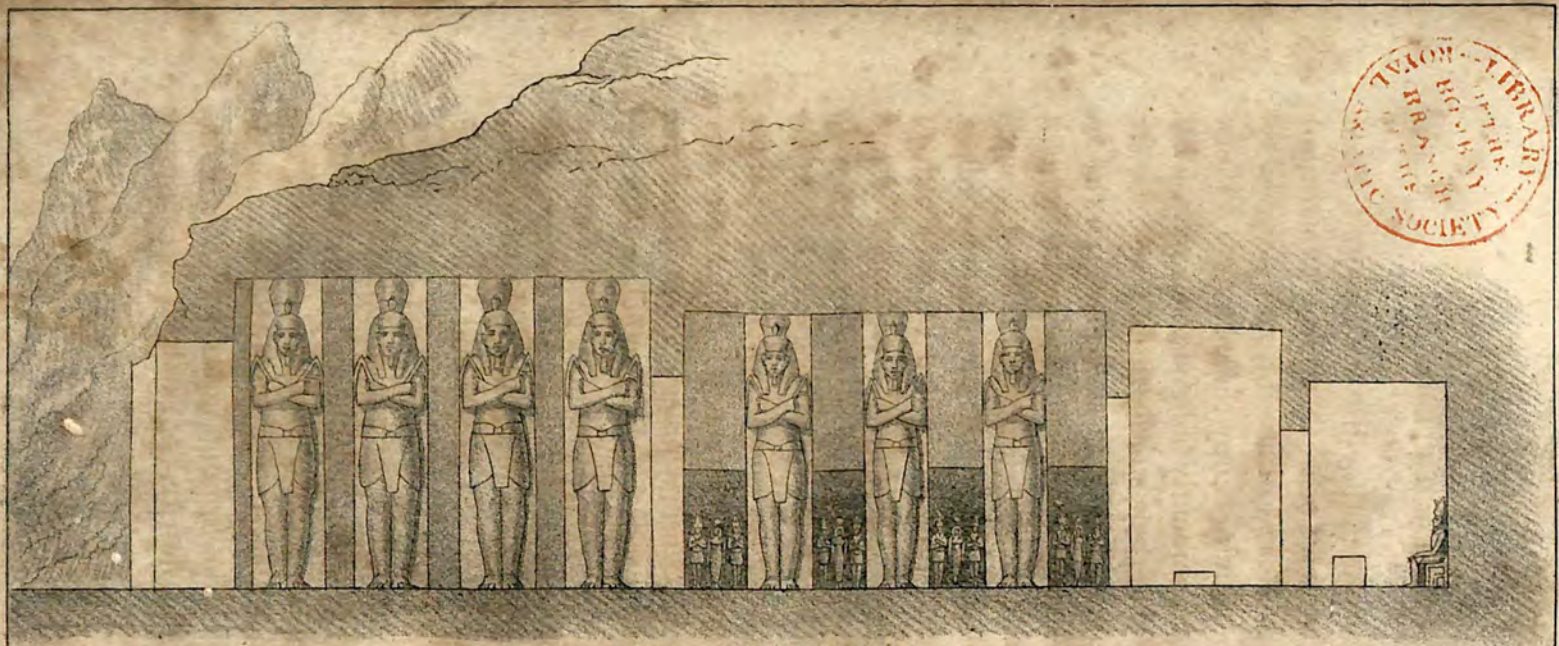
Before Mr. Belzoni began his operations in Thebes, only eleven of these tombs were known to the public. From the great success that crowned his exertions, the number of them is nearly double. The general appearance of these tombs is that of a continued shaft or corridor cut in the rock, in some places spreading out into large chambers; in other places, small chambers pass off by a small door from the shaft. In places where the rock is hard, the entrance is flush with the general surface of the rock, and is rather larger than the entrance into an ordinary mine, being about six feet wide, and eight feet high; in other places, where the rock is low and disintegrated, a broad excavation is formed on the surface, till it reaches a sufficient depth of solid stone, when it narrows, and enters by a door of about six or eight feet wide, and about ten feet high. The passage then proceeds with a a gradual descent for about 100 feet, widening or narrowing according to the plan or object of the architect, sometimes with side-chambers, but more frequently not. The beautiful ornament of the

globe, with the serpent in its wings, is sculptured over the entrance. The ceiling is black with silver stars, and the vulture with outspread wings holding a ring and a broad-feathered sceptre by each of his feet, is frequently repeated on it, with numerous hieroglyphics, which are white, or variously colored. The walls on each side are covered with hieroglyphics, and large sculptured figures of the deities of Egypt, and the hero for whom the tomb was excavated. Sometimes both the hieroglyphics and the figures are wrought in intaglio, at other times they are in relief; but throughout the same tomb they are generally all of one kind. The colors are green, blue, red, black, and yellow, on a white ground, and in many instances are as fresh and vivid as if they had not been laid on a month. Intermixed with the figures, we frequently meet with curious devices, representing tribunals, where people are upon their trials, and sometimes undergoing punishment; the preparation of mummies, and people bearing them in procession on their shoulders, animals tied for sacrifice, and partly cut up; and occasionally the more agreeable pictures of entertainments, with music and dancing, and well dressed people listening to the sound of the harp played by a priest with his head shaved, and dressed in a loose flowing white robe, shot with red stripes.

These shafts are of different lengths, from a hundred to between three and four hundred feet, or

more; at the end of them, or in some part of their length, there is generally one large chamber, high in the ceiling and beautifully ornamented; in the middle of this stands the sarcophagus, generally of granite, and in the shape of an oblong square, rounded at one end, and covered with figures of Osiris, Isis, skeletons, and curious devices. It is generally cracked or broken into several pieces, though still adhering. There is not one sarcophagus in the tombs of the kings that is entire; only one lid has been found unbroken, and that by Mr. Belzoni. It is the lid of the handsomest sarcophagus in the Thebaid, that in what has been called the harp tomb; it is highly polished, and quite entire, saving a little bit that is broken at the projecting feet. Sometimes there are no more chambers than what I have mentioned; but in other tombs the shaft continues on from the large chamber of nearly its former dimensions; sometimes with small side chambers passing off it on either hand; in others, instead of side chambers, there are small excavations in the side of the corridor, about breast high, of the average length of the human body, and such as might either serve for a grave to the dead, or a bed for the living; they are in the form of common horse troughs, and resemble exceedingly those already mentioned in the catacombs in Naples, Sicily, Malta, and Alexandria.

All these tombs have been open for many years



Section of the Temple of DIARFISSEN in Nubia.

Plan of the Tomb discovered by Mr Belzoni in Thebes.

ROYAL ASIATIC SOCIETY LIBRARY BOMBAY BRANCH

G. Scharf, Lithog.

Printed by C. Hullmandel.

to the passing intruder; they are much injured; filled with broken fragments of what formerly constituted their greatest pride and ornament, and polluted by swarms of bats, which occupy them in such legions that the visiter is frequently obliged to stand with his eyes shut, and bear their stormy flight for five or six minutes at a time. If he can save his torch the attack is sooner over, if not, as often as he lights it with his flint and steel it is again renewed; when the storm is over, he may continue his researches. But the walls are so contaminated with the filth of these abominable vermin, that in general they end in disappointment: and with all his impatience to examine the walls, he must not forget to look at his feet, lest, as we found in one of them, a snake should be lurking, which he may find it his interest to avoid. Of all those at present known, only one is exempt from the melancholy wreck with which the course of time invariably covers the labor of man, and that was discovered by Mr. Belzoni a few weeks before our arrival in Thebes: and Lord and Lady Belmore, with their family and suite, were the first Europeans who visited it.

The following is the manner in which this successful explorer of antiquity, was led to this most fortunate discovery, and it shows how eminently he is qualified for the pursuit in which he is engaged: In walking over the ground, he observed that the immense mass of detritus, or small stony fragments

which bank the base of the mountain, and fill up the valley on each side, had a particular lie, or direction in the neighbourhood of the open tombs. This was occasioned by the materials, which were carried out of the tomb at the time of its formation, being laid along there on each side, as the most convenient place for disposing of them. In some cases, when the immediate vicinity of the tomb was not adapted for receiving the rubbish, it was carried to a more convenient spot on the other side of the valley, and the discovery of the excavation in that case became more difficult; for the orifice of the excavation being once filled up, no indication whatever remained of its existence. The orifice of this tomb was entirely blocked up, occasioned, as some imagine, by a mountain torrent passing immediately over it. The surface was perfectly level, and to an ordinary observer, presented nothing different from what was around it. But the practised eye of the antiquary looked deeper than the surface. Determined to prove the truth or fallacy of his conjecture, Mr. Belzoni set a number of Arabs to work, to sink a passage in front of the rock, through the accumulation of detritus, down to the solid base. Appearances at first by no means flattered his expectations, and the remarks of some who witnessed his efforts, tended to damp and discourage the undertaking. After some days of unremitting exertion, even his own hopes became less sanguine, yet

still he persevered, and at last the hit of some lucky shovel uncovered the polished front of the rock. The sight redoubled all their energies, braced all their sinking hopes, for every man shares in the success of the man who is deservedly fortunate. After a few more efforts the door of entrance was unsealed, and the joy of Belzoni may be more easily conceived than expressed. The depth through which he had descended in the rubbish, was about twenty feet, and from the sides constantly falling in had occasioned him as much labor as would otherwise nearly have sunk the same passage to twice the depth. Still much remained to be done, the passage along the shaft was to be cleared, it having been blocked up with sand for a considerable way. But he had now seen the success of his labors; and flushed with the past, what remained to be accomplished presented but a feeble obstacle to the enterprising spirit of one who had already achieved so much. The work being hotly plied, the entrance was soon broken up, and the sand basketed out so as to afford an access to the intrepid discoverer, who, armed with a lighted torch, as soon as there was room to admit his hand and his head, thrust them in, and pushing sand and rubbish aside with his giant shoulders, crawled along on his breast into the interior of this long forgotten tomb, exulting in all the raptures of success which he must have truly felt, as he had truly merited.

The entrance into the tomb is six feet eleven inches wide, and eight feet nine inches high. The tomb is 309 feet long, and contains fourteen chambers of different sizes. The rock in which it is cut is a species of limestone, but soft, and easily wrought. The highest part of the mountain range in the Thebaid, is not more than 400 feet above the level of the Nile. At the time of our first visit, the entrance to the tomb was still much obstructed, and we descended to the door as if we had been going into a sand-pit, and prostrating ourselves upon our breasts, crawled along through a narrow passage over the rubbish; this was afterwards cleared away, and the tomb is now approached by a flight of well-formed steps, leading down to the door. The first sight did not so much astonish us. The hieróglyphics were much more numerous than the figures, and if ever they had been painted the coloring was entirely defaced. The ceiling is black, with stars and tablets of hieroglyphics, which are white. The globe with serpents in the wings, and the vulture with outspread wings, holding a ring and a feathered sceptre in each foot, crowned with the tutulus, or cap generally worn by Osiris, extends itself over it in the first compartment. The coloring is white, red, and black, and with the two white tablets of hieroglyphics, the one containing the name of the hero for whom the tomb was made, and the other that of his father, with the goose and

egg over the back between them, which is interpreted to mean, son of, produce a most solemn and impressive effect upon the mind. At the door, the hero, always accompanied by the two tablets of hieroglyphics, is received by Arueres, or the hawk-headed deity, having the sceptre of Osiris in his hand, intimating his authority in the air, like Apollo's derived from Jove. To this succeeds an immense table of hieroglyphics, in which the name of the hero frequently occurs, and the picturesque beetle rolling his ball, an emblem under which was worshipped the moving power of the world, guarded by a cynocephalus. Here the corridor narrows, as if for a door, the top is ornamented with the winged globe, and passing on, the corridor continues of the same size; the figures are faintly colored, and chiefly mummy-shaped, having their faces turned toward the door. Some are ornamented with a plaited beard, others not. Some have scarabæi or beetles with outspread wings for their heads, others have rams' heads, others hawks' heads, dogs' heads, or cows' heads, with numerous tables of hieroglyphics partly colored, and in relief. Here, on each side, a wolf is seated on an altar, and below him a female, with a tower on her head, like Ceres, is on her knees, rolling a circle or broad hoop before her, a device of which I have not found any explanation. In the Egyptian Mythology, the wolf appears to have typified the messenger between

this and the other world. Osiris returned from the dead in the shape of a wolf, to assist his wife and son in their conflict with Typhon; and in the festival held in commemoration of the return of Rhampsinitus from the infernal regions, the minister of the solemnity, wearing a vest that had been wove in the space of a day, and having his eyes covered with a bandage, was conducted to the path that led to the temple of Ceres, and left there, where two wolves met and led him to the temple, though at the distance of twenty stadia from the city, and afterwards brought him back to the place where they had found him, and left him for the citizens to take up. We have already mentioned, that the Egyptians esteemed Ceres and Bacchus the great deities of the realms below; hence, I presume, the constant attendance of the wolf at the entrance of the tombs, with the figure of the wolf's head that is frequently found on the vases in the sarcophagi; and if we may be allowed to interpret symbols by known facts, the broad circle which is poised under the hand of the goddess, may be intended to typify that grand cycle of years, at the conclusion of which, all things were to commence a-new, as at the creation of the world; the same animals and vegetables to cover the earth, in contemporaneous succession, and the dead to be unrolled from the silent tomb to which they had been committed, to enjoy the society of their ancient com-

panions, and live over again a determined period of mortal existence. He was a bold man who broached the speculation, and aimed at nothing less than a calculus for omniscience. Here we descended a stair of 26 steps, and entered a third compartment, in which the coloring of the figures, red and blue, is much more vivid, and the device more interesting; serpents, with one, two or three heads, moving along, with four human feet, and uplifted wings. The principal object is a scarabæus, with the head concealed by a sort of semi-lunar frame, and a hawk perched on each side of it; serpent-headed boats drawn along with men and beetles on board. In the bottom of the next compartment, is a pit or well, 30 feet deep; the sides of it, on a level with the floor of the rest of the tomb, are painted and colored in the same manner with representations of Osiris, robed in white, seated upon the checkered throne of the world, with the mitre on his head, the crook and scourge in his hand. Before him stands Isis, his worthy consort, with the moon encompassed with horns, on her head, and behind him Arueres, Apollo, or the hawk-headed deity, with the hero, accompanied by his tablets of hieroglyphics. This well was filled with sand, and wood, and stones, which Mr. Belzoni cleared out. There was a stick lying across its mouth, a piece of rope having one end coiled round the stick, and the other hanging into the well on each side. The

stick was of sycamore wood, and excessively light and dry, but not broken; the rope was made of the rind of the palm tree, of the same materials and as well manufactured as the ropes are in Egypt at the present day. The piece of rope was also dry, and remarkably brittle. As we have not received from antiquity any regular account of the interior of these tombs, we are left to conjecture the use of many of the contrivances therein exhibited, and among others the purpose or intention of this pit. Its situation in the centre of the passage and in a small compartment by itself, precludes the idea of our supposing that it was ever intended for containing water, although the rope and the stick might lead us so to imagine. It appears to me that this pit, which is 14 feet long and 12 feet wide, was formed for the reception of other sarcophagi, and that the ropes that were found hanging into the mouth of it, and the blocks of wood that were found in the bottom of it, are the remaining fragments of those materials which the riflers of the tomb employed in examining it, expecting, probably, to find some treasure beneath. This conjecture is strengthened by many of the sarcophagi being found lodged in pits, into which they must have been let down by ropes; and pieces of ropes still found remaining at the sides of the pits. In this pit were probably deposited the minor branches or dependants of the chief, whose mortal remains

occupied the stately chamber within. Here, at first sight, appeared to be an end of the tomb; a wall was regularly built across the corridor, plastered and whitened over, and, though not completely finished, presented apparently a bar to farther progress; a break in the wall, however, invited examination, and it was perceived that this obstruction was a regular building, and no termination by the rock. The pit accordingly was speedily planked over, the breach in the wall enlarged, and the successful explorer ushered into a magnificent square chamber, that threw every thing that he had yet seen into the shade. It is about 25 feet square, with four strong square columns of the rock left in the middle for supporting the roof; the ceiling is black, as above described; the sides are ornamented with processions of boats, of men carrying serpents coiled up at different distances; twelve men hold a rope or chain, which is fastened round the neck of an erect mummy, and a number of mummies are laid along on a couch formed in the shape of a serpent, and extending round two sides of the room. These are on the right hand as we entered the chamber, but on the left the processions are equally interesting; processions of snakes borne along by people in white, and twelve human heads upon his back; so that at first sight the snake appears to be cut in as many places as he has men to support him. In the lowest compartment is also a procession of a long but slender snake, carried

along by a number of people, between each of whom, upon the body of the snake, is a machine which exceedingly resembles a hand-barrow; it has distinctly two shafts, several, I believe seven cross-bars, and a wheel. In the rear of this procession, comes the most interesting exhibition in the whole tomb; it consists of four groups, with four individuals in each; each group differently costumed, and apparently of different nations. The first four are attired in loose flowing spotted robes, open before, fastened with a string round the waist, and elegantly knotted at the neck over the breast. The robes show the thigh, which is tatooed in all of them with the sign of the cross, and the legs with a crown; the cross is also tattooed upon their arms. Their complexion is fair, they have projecting beards upon their chins, and mustachios. Their hair is curiously plaited, similar to that of the Madagascar prince; it begins at the crown of the head, the natural division of the hair, and from that it is divided into small locks, and plaited, two plaits all the way down; the hair is not long, and is cut behind on a level with the chin, and projects from the head as if it were artificial. On the side of the head there are six plaited locks, behind the ear, from which the hair is parted, and four before it, falling over the forehead; one lock, the largest of all, is plaited down from the temple, and hangs down before the ear and curls back, like the lock of hair that characterizes the youthful Horus. Two white plumes are placed in the part-

ing of the hair, on the crown of the head, the one falls forward, and the other backward. They hold themselves well up, have their hands down by their sides, and possess a dignified and graceful deportment. Close behind them come four negroes, dressed in white, their petticoats down to their ankles, through which the color of their skin is distinctly perceptible, and their black feet and ankles below, look like black shoes and gaiters upon white stockings; the petticoat is tied with a red belt, round the waist, and supported by a broad sash over the left shoulders. They have white earrings, and white bracelets, like ivory, on their wrists. Their hair is black, plaited and parted from the crown, and falls regularly down in small locks over the head. It is not parted over the ear, and not ornamented with plumes like the first four. After the four blacks, come four other whites, who have the same complexion and features with the first four, but considerably disguised by a different head-dress and costume. They have a dense brown beard that compasses their chin and jaw from ear to ear, and short mustachios. They have a dense black mass upon their heads, which is more like a wig or artificial covering than the hair of the Berberi Arabs, to which it is generally compared. It fits the head like a Welch wig, coming down to near the eye-brows, with a small peak before the ear, and a large convexity behind. It is bound round

with a white strap tied over the crown of the head; it is no way plaited, nor ornamented with feathers. They wear a striped kirtle, like a philibeg, black, red and white, bordered and fringed; the rest of their body is naked. Their head-dress and beard give them a lowering and dissatisfied look, and they have been called Jews.

Next in the procession, we come to four russet men. Their hair is black, and plaited from the crown, hangs regularly all round the head; it is cut short immediately over the eyebrows before, and hangs down behind the ears into the neck; all the locks hang from the crown, and there are no short ones from the side of the head, as was the case in the blacks. They have a small square piece of black beard stuck to the point of their chin, but no mustachioes. They have white kirtles tied round their waists; the rest of their body is naked. Behind the last of the four, almost touching the hair of his head; there is a small bearded figure squatted upon his seat, with his knees up to his breast; the globe, encircled by a serpent, is suspended over his head. He may be a god, or he may be a judge; he appears to have neither hands nor arms, and his pitiful and insignificant appearance does not, according to the custom of the ancient Egyptians, prevent him from being considered a representative of either. After him are two birds, the one of which resembles a parrot, the other an

ibis, though rather between an ibis and a goose; perhaps it is the chenalopex, a bird sacred to Osiris, supposed to be the sheldrake. Then we come to a hawk-headed personage supposed to be Arueres, or Apollo, though much liker a priest, or a man in mask, than a god. He is adorned with an elegant tippet; he has bracelets and armlets upon his upper extremities, and a yellow kirtle, shot with black stripes, fastened round his waist: thus caparisoned, he walks up in the rear of the procession, leaning on a staff, and apparently much fatigued. With him the procession closes.

The four individuals mentioned first in this interesting procession are stated to be Persians; the four next are stated to be Ethiopians; the four next are stated to be Jews; the four last are stated to be Egyptians, who had been in bondage in these countries, and now restored to their homes and their friends by the success of Pharaoh Necho. The 35th and 36th chapters of the second book of Chronicles, the 36th (46th) chapter of Jeremiah, and second book of Herodotus, are cited in confirmation of the above; most of which, in my estimation, rather refute than confirm it. It is mentioned in the second book of Chronicles, that Necho took Jerusalem, and carried Jehoahaz, the king, to Egypt; but none of these men, who are called Jews, have the least appearance of having been either king or captives; there is nothing stript or

dejected about them; and none of the hieroglyphics over their heads give any intimation of their being such: neither, upon a close examination of their feature, do we find that their features or costume warrant us in referring them to that ancient people. We find in Jeremiah, that Pharaoh Necho was soundly beat by the King of Babylon, which of course furnished no reason for swelling his train by captive Babylonians, who, however, have, if possible, still less the appearance of being captives than the four above mentioned. On referring to the second book of Herodotus, we do not find it stated that Necho had made any expedition into Ethiopia; but his son Psammis did; the result is not given; but it is added, that he died soon afterwards, having reigned only six years: and a little farther on, we find it mentioned that all the princes of this family were buried in the temple of Minerva at Sais, in the Delta. Moreover, we do not find in Herodotus, that any of the Egyptian kings were ever buried in Thebes. So that neither the sacred writings nor Herodotus support the interesting explanation of this extraordinary procession, which has been offered by Mr. Belzoni and his learned expositor.

So far from considering this procession to be composed of a group of captives selected from so many different nations, the spectator is immediately struck with them as being the people of the greatest consequence of any in the room, with the exception

of the gods, goddesses, and the titled hero himself. They are by far the most gorgeously attired, and every way the most exalted in their appearance. And it is worthy of remark, that the first four are more sumptuously arrayed than the second four, the second than the third, and the third than the fourth, their dresses corresponding with the order of precedency. They have all a clean and comfortable appearance, and the hair of all of them is dressed with the greatest care. The dress of the first four individuals, though their costume is the same, differs in respect of color: the first is on a white ground, covered with pale red spots; the second is on a lead-colored ground, traversed by stripes that resemble a feather, between each of which are blue and red spots alternately with each other; the last is on a white ground, with black spots, and resembles the skin of the sacrificed bull which we see in another part of the tomb. The dresses are all bound round with a checkered binding, and tied round the waist with a belt of the same. The dress of the other three groups is respectively the same; that of no individual in any one of the groups differing from any other in the same group. The first four in the group are tattooed on the arms, thighs, and legs; they have all the figure of the cross upon their arms and thighs, and either on the arm or the leg they have a round instrument like a fibula or clasp. We find this latter instrument on the breast of the serpent that is on

each side of the door of this small chamber, coiled up, mounted on the lower half of a globe, crowned with the handled measure, with the sceptre of Osiris attached by a ring in the middle before it, and five stems of the flowering lotus beneath, the three middle ones of which are erect, and the two side ones are broken down; the whole has been interpreted to mean sacerdotal. Their insignia would indicate them priests of that religious sect who worshipped both Christ, and the serpent. The last four, or russet group, both in respect to the small piece of beard stuck under the chin, and the white kirtle, resemble exactly the priest who is cutting up the sacrificed bull; their kirtle seems to be fuller, and their hair is dressed in a much superior style. The sacrificing priest has a white sash for holding up his kirtle, which passes over his left shoulder in the same manner as the sash of the four blacks. The ribbon round the head of the third group is tied in the same manner as that round the head of the female in the door of one of the chambers, and who is supposed to be Buto or Latona.

There are thirty-five short columns of hieroglyphics over the heads of these sixteen individuals, and their hawk-headed attendant. Among the characters we observe the frequent occurrence of the spotted owl, the yellow bird, the chenalopex, a green, and two blue birds, the latter of which bear a strong resemblance to the bird that is perched above the head of the female who we find, in another part

of the same room, attending on Osiris; the little squat deity, generally red, but sometimes yellow, with the head of a cynocephalus surmounted with a modium, at other times with a globe encircled with a serpent; the eye, with and without the sight; the black beetle, the crook, the cross, the bee, the sacrificing knife, the forceps, the arm and head with the bar above it; the three jars or vases tied together; the wavy-line supposed to indicate water or motion; the globe, the small-horned snake, and many other such characters as we find in the tablets of hieroglyphics in other parts of the tomb, and particularly in those which surround the deities, and the principal personage in it. For these reasons I am disposed to consider the above personages as intimately concerned in the sacred rites, and here representing the principal orders of the priests in Thebes, joined in procession according to their respective rank. The reason of their being of different colors, and different costumes, is difficult to assign; but there are not wanting instances of the same thing in other countries. Among the Chinese, whose gods are the sun, moon and stars, as well as those of the Egyptians, we are informed of four orders of priests, who were white, black, yellow and russet; which might be typical of the clear light of the sun, the darkness of night, the pale light of the moon, and the ruddy hue of the morning and evening sky. The colors of the Chinese

orders coincide remarkably with those of the persons who compose the procession under consideration. As to their diversity of costume, nothing is more common than for different orders of priests to be differently dressed, though all of the same religion. But I must not pursue the discussion any farther at present.

Upon each side of the four columns that occupy the centre of the room, the hero is received by the different deities in succession; by the deity with the hawk's head, by one with the ibis head, by one with the wolf's head, by the female deity already mentioned, and by Osiris himself.

Passing off from this chamber on the right, and descending a couple of steps, we entered into another square chamber, much about the same dimensions, with only two columns in the centre. Here we perceive that the operator has been arrested in the midst of his labors. The chamber is in an unfinished state: the walls have been whitewashed, the crevices that have splintered off in forming it have been filled up, but there is no painting upon the walls, or on the columns. The figures are all outlined, and the wall is ready for the workman to commence his operations; the lines have been drawn in red by some inferior hand, and afterwards corrected by the master in black, according to the manner in which they were to be wrought. The very circumstance of this room being in an

unfinished state renders it more instructive than if it had been found completed, like the others; in as far as it shews that the manner in which the artists proceeded in their operations at that remote period was exactly the same as that which they employ in the present day. The expression of the eyes and countenances of the figures is extremely soft and interesting. On the columns, the principal personage is admitted to an interview with the different gods and goddess, as in the former chamber; and on the walls, besides the usual representations of Osiris, Isis, Aruerès, Thoth, the principal personage, we have processions of boats, cows laying in repose, serpents, birds, cynocephali, people dressed like mummies sticking hatchets into their heads, some vomiting blood and beating themselves, as they are represented to have done in the festival of Mars, held at Papremis, and numerous hieroglyphics. The following appears to have been their mode of operation. Having cut out and smoothed the surface of the chamber, the next process was to fill up any crevices, and to whitewash it all over: the outlines of the figures were then drawn, according to which they were cut in intaglio or relief, as above described; they were then whitewashed again, and painted red, blue, green, or yellow, and attired in their proper costume.

Having returned from the outlined chamber into the one with four columns, we descended a stair of

twelve steps, and continued along the corridor in the same direction as before. The sides of the stair are ornamented in the same manner with the rest of the tomb, and in the door at the foot of it, the hero dressed in a long loose white robe, with sandals on his feet, is received by Isis, who is here represented of a russet color, the same with that of the hero himself. She is attired in a close fitting light colored robe, which is divided into rows of regular hexagons, each of which is filled with hieroglyphics, and emblematic representations, among which, one of the tablets that accompanies the hero, frequently occurs. Her head is crowned with the modium, from which two black horns shoot up, and encompass a red globe, or moon. She has an amulet hanging round her neck, which falls down upon her breast like a large ripe cucumber, bent so as nearly to form a circle; with her left hand she lays hold of the hero's right, and with her right hand holds out to him the amulet, towards which he raises his left in an attitude of devotional surprise. Immediately within the door the hero is seated upon a throne, which is highly ornamented. The sacred bird with the ring in his claw, hovers over his head. In his right hand he holds a sceptre with his two tablets and other hieroglyphics inscribed upon it, and extends his left hand as if in the act of blessing an offering which stands upon a table before him. The object before him resembles a screen, or parlor

blind, placed upon a stalk; the laths are painted yellow, and seem, as in the blinds, to overlap each other like the long feathers in the wing of a bird. The laths are twenty in number, ten on each side, from which they are applied to each other till they meet in the middle, where the laths are longer than at the sides. The use or name of this object I do not know, but I do not consider it as an offering; the whole of it seems rather to be a table of a particular construction, and I have seen a similar one with an offering placed upon it. The other tables which I have seen are flat on the top; but this one is pyramidal, and raised up like an offering to be burnt on an altar. On the breast of this illustrious personage we perceive a new ornament, one that is very seldom met with, and never but on the most distinguished characters, and which is not worn by any other person in this tomb. It is a square tablet, shaped like the front of an Egyptian temple, suspended by two strong cords round his neck, and resting upon his breast. It is of a pale yellow color, the same with that of the object before him. In the centre it contains a small black obelisk, with the two little squat deities so often mentioned, one on each side. They are both low, and neither of them resemble the two little squat figures that appear in his tablets of hieroglyphics. The one on the right is a cynocephalus, with the globe over head, the same as we have mentioned in the hieroglyphics

that accompany the third order of priests, and both have the handled tau in their hand, which they stretch out towards the obelisk. Speaking of the Egyptians, Diodorus remarks that the chief priest, who was also their supreme judge in civil matters, wore, suspended about his neck by a golden chain, an ornament of precious stones, which was called Truth, and that no cause was opened till the supreme judge had put on this badge, and having examined both sides of the question, he turned the emblem of truth towards the litigant whom he judged to be in the right. It is also remarkable, that the shape of the ornament in question resembles that sacred ornament which was worn by the Jewish high-priest, and which was called the breast-plate of judgment, in which the Urim and the Thummim were to be placed, and which, we are informed, mean declaration or manifestation of truth: it was square, a span was to be the breadth thereof, and a span the length thereof. I have seen several of these Egyptian plates or tablets. There are two in the British Museum, and Mr. Belzoni has one, and here we have it attached to the breast of an illustrious personage, which shows us how it was worn. It has also been found attached to the breast of a mummy. The centre of it is occupied by different devices; sometimes small human figures. That of Mr. Belzoni has a scarabæus in the centre. We learn from Plutarch that the gentlemen of the sword had a beetle

carved on their signets, because he says there is no such thing as a female beetle. The one under consideration has an obelisk in the centre; perhaps the obelisks belonged more peculiarly to the priesthood, they being always attached to the temples. It is suspended round the neck by two cords at each end, which are blue, green, red, and yellow, and hangs over the tippet, which is curiously wrought of blue, purple, red, and white, and is evidently not wrought so, but pieced or sewed. It is surrounded by a small knotted fringe. His girdle is blue, purple, red, white, and yellow, and may well be said to be of curious workmanship; a long white petticoat passes down to his ankles. He is barefooted, without sandals; altogether he has a greater resemblance to a judge or priest upon the bench, than a king upon his throne; and the instrument which he holds in his hand is as like an unlighted torch, or a sprinkler of holy water, as a sceptre. And I beg leave to recommend the attentive perusal of Mr. Belzoni's very accurate plates, to those who wish for further opportunities of judging for themselves. The figure is surrounded with hieroglyphics, and a little in front of him, are two men clothed each in leopards' skins, with a number of people, and very extensive hieroglyphic inscriptions, in which the name of this individual frequently occurs. The corridor then descends a few steps, and at the foot of the stair, we find the tablets containing the hero's name, and that

of his father, guarded by two serpents with outspread wings. Near to which a person, both in complexion and costume resembling the russet, or fourth order of priests above described, is engaged in cutting off the legs of a bull. At first sight a person is startled to see a bull under the sacrificing knife in Egypt; but Herodotus informs us that all the Egyptians sacrificed bulls without blemish, and calves. The females were sacred to Isis, and could not be used for that purpose. Here we have also a vast number of people, and many vertical tables of hieroglyphics. The sides of the next door are highly ornamented with coiled snakes placed upon the lower half of the globe, and stems of the flowering lotus, which we find to be of two species, one of them resembles a lily, the other a campanulated flower; this latter seems to be more especially sacred to Isis, and formed the model for her sceptre. On each hand a female figure of a most interesting appearance, occupies the centre space in the door; she has a feather in her head, but there is no appearance of divinity about her, saving what the fancy of the spectator may choose to impart. Passing within the door, we enter a most elegant chamber, which we used to denominate the beauty chamber. It is twenty feet long, by fourteen feet wide. The walls on each side are covered with groups of personages, and it looks like a pantomime in which gods and goddesses and human beings are the per-

formers. The subject is the same as in the others. The hero presents himself before the different deities in succession. On his entrance, a female deity presents him with the handled tau, which appears to be a badge of great distinction. He appears before the wolf, or dog-headed deity, who bears the sceptre of Osiris, and who is probably meant to represent Anubis. Next he appears before Isis, to whom he offers incense, which we see flaming from the censer. Last of all, in the corner of the room, he appears before Osiris, arrayed in his celestial robe of white, as above described. From this elegant chamber we passed into another, which is infinitely more magnificent. It has two rows of square columns in the middle, three columns in each row: on each side of the columns, the same ceremony of the hero meeting the different deities is continued. Arueris, Anubis and Osiris are the principal male deities, and Isis in her different characters, the only female deity. Here we have also exhibited a hero robed in the leopard's skin, with a round beard, tilted up at the end like the beard of Osiris. Anubis appears on one row of the columns in a threatening attitude; he is half kneeling, and appears with his fists clenched and his arms extended, as if he were going to box. In this posture he is generally exhibited near the place of interment. Round the walls are boats with a ram-headed deity on board, and processions of human beings, captives, with their hands tied behind their backs. Over the door is a female

deity on her knees; she has a tower, more correctly representing a throne, on her head, and her wings extended, and probably represents Isis in the character of Ceres, the goddess of the world below. Off this large chamber on the right, there is a small room, in which there is a remarkably handsome figure of a young cow, with two men grooming every leg, one the tail, and one supporting the body. The udder and dewlap are supported by two small boats. The rest of the room is covered with hieroglyphics. On the left of the large chamber, there is also a small room opposite to this, the walls of which are entirely covered with exhibitions of serpents, with two, three and four heads, and many hieroglyphics.

Having advanced beyond the columns, we came into a large spacious chamber, thirty feet long, twenty feet wide, and twenty-seven feet high. The female figure with outspread wings, is pourtrayed upon the top on each end, the same as we frequently see it in each end of the sarcophagi. The wings are green and black, and the body russet; she has the tower on her head, the same as the female that we mentioned as rolling the circle at the entrance into the tomb, and is probably the same being, Ceres or Isis, the goddess of the lower world. The ceiling is much higher than that of any of the other chambers, and, what is still more remarkable, it is in the form of a round arch; as if the makers of this tomb had perfectly understood that this was

the most durable form of a roof, the surface being less likely to fall in, and best calculated to support the superincumbent weight of the rock. Indeed, in a flat ceiling, every mass that falls down is only approximating it nearer to the form of the circular arch. Probably the frequent occurrence and observation of such an accident was what first suggested the advantages of the form of the arch: the same as in embanking, perpendicular banks are readily undermined and overthrown, whereas a gradually sloping bank permits the spreading of the stream, and is by far the most durable. Nature herself seems to point out the course by which the ravages of time may be most successfully resisted.

Besides the form of the ceiling, the devices with which it is covered are also worthy of attention, particularly a group that is immediately over the head on stepping down from the chamber of columns. The most conspicuous figure in the whole is a large black bull, probably Mnevis; behind him is that hideous quadruped on end whom we have called Nephthe, the wife of Typhon; and behind her, raised on an end, is an enormous crocodile, extending his gaunt and gaping mouth over her head. This is the devil bedevilled, the most hideous and hellish-looking pair in Thebes, perhaps in the whole assembled monsters in the heathen world. In front of the bull, and on a lower level, is the lion couchant, having his tail encompassed with stars; and beneath him is a crocodile, which

a boy seems to be feeding. A train of mummy-shaped figures, some with human heads, others with dogs', hawks', ibis' and foxes' heads, all of them indicating different degrees of initiation, are arranged on each side, with their faces towards the group. There is no group on the other side of the ceiling, but a long train of figures with human bodies under different heads. The rest of the ceiling is black, interspersed with stars. Along the sides and ends of the chamber are pourtrayed numerous processions with boats, and many representations of gods and men. On one end are two square phalanxes of twelve monkies in each, and another with nine, seated in godly state; but there are no worshippers. Near them is a scarabæus, receiving adoration from two persons on their knees; and not far from it, in the corner of the room, is a headless sheep that has been slaughtered and skinned, and hung up as we see them in the shambles at the present day, with a vessel beneath it to receive the drops of blood. Along the side is a number of human figures in red or white, seated on chairs. One boat has a blue crocodile on board, which, however, is much more like a beaver; it has a human head above its own, to shew the dependance of man on this amphibious god; or, more probably, to intimate the cruelty of the animal as the reason for which it was worshipped. Near the boat is a dejected female on her knees, as if bewailing some serious disaster; and beside her is a serpent turned round in a circle; it is not de-

vouring its tail, for the head and tail do not exactly meet, though they are only separated from each other by a small space. Within the circle is a number of emblematical devices; two of them are the little squat deities so often mentioned; a third is a human being, having a scarabæus for his head; he has a staff in his hand, and appears to have entered by the opening between the head and tail of the serpent, but has only advanced a little way, till he is overturned and laid prostrate. It is impossible to contemplate such a device without attaching to it some interpretation. The circle is emblematical of eternity, which, in some part of its circuit, admits that portion of duration which is called time. A human being, the creature of a day, has entered by the gap, and having fretted his busy hour upon the stage, is laid prostrate, and eternity is again ready to close upon him for ever. Another boat has a large vase on board, like a Florence vase. A third boat has on board a representation of a globe, or the moon set in a crescentic frame. Many other curious devices arrest the eye, all of them interesting; but it would require a volume to describe them, and if fully done, it would be a most interesting and instructive work. Off this chamber, to the right, is a small room, which is merely whitewashed; the wall is plain, without any devices whatever, excepting in the door the portraiture of a majestic head-dress, with two horns spread in a wavy line

beneath it; and near it are a few letters in a character which I did not understand, probably the enchorial. On the left off the large chamber, another door, ornamented with the hieroglyphics of the hero and the globe with serpents and outspread wings, leads into another chamber, in the centre of which are two square columns, on the sides of which the hero makes his appearance before the different deities, as already mentioned. On the last, that is, on the side of the column which is farthest from the door, he makes his appearance before Osiris, who may be said to be in his highest character of godship. His body-dress is white; his hands are black; the crook and handle of the scourge are blue; the lash of the scourge is yellow; he has a tippet of curious workmanship, red, black and yellow, which last is the predominant color. His head is the top of the column, which is said to indicate stability, and resembles four modiums, of different sizes and colors, placed above one another, with a long square yellow cross-bar lying between each of them, like the strike laid over the mouth of the corn-measure for levelling the surface of the grain which it contains. The hero seems to encircle the god in his arms, as if it were his duty to take care that proper respect should be shown to him; his left arm is round his shoulders, and we see his hand rising up by the left side of his head, but not touching it, and his right

Gaschart lithog.

Printed by G. Hoffmann

A human Sacrifice to the Serpent, from the Tomb discovered by Mr. G. BELZONI in Thebes

hand is extended before him, and he seems in fond and anxious supplication. Only one of the tablets is over his head, namely, that which contains the crown, the little squat deity, and the globe, all of which are red; the tablet itself is yellow, bound round with a black line. On another column are two sheep, slaughtered and skinned, with their heads cut off, and hung up by the ham, as above described, with vessels below them for receiving the blood. Here we are also presented with an exhibition which it would be more agreeable to my feelings to hide from the light, and cover with the veil of eternal oblivion; but truth must be told; here a human sacrifice stares us in the face. Three human beings rest upon their knees, with their heads struck off; the attitude in which they implored for mercy is that in which they met their doom; and the serpent opposite erects his crest on a level with their throats, ready to drink the stream of life as it guggles from their veins: the executioner brandishes the ensanguined knife, ready to sever from the body the heads of the three other unfortunate men who are lying prostrate, and held by a string behind him. The Christian's yoke is easy, and his burden is light. See what paganism exacted from its votaries. Ophilatria, or serpent-worship, originated in Chaldea. Eve was deceived by the glozing of the serpent; she abandoned her Creator, and sacrificed herself and her posterity in

compliance with his dictates. The apostacy begun, spread, like a circle in the water, over Ethiopia, Egypt, Greece and Italy, and the isles, and traces of it are still to be found in every quarter of the ancient world: and there have not been wanting individuals who, more absurd than the church of Rome, preferred it to Christ, and insisted on its real presence in the Eucharist. It taught man, to his woeful experience, the knowledge of good and evil, and might hence be worshipped as a sanitary deity, or an object of terror. Moses, at the command of God, raised a brazen serpent on a pole to cure the bite of the fiery serpents which the Lord had sent to punish the Israelites. Over the door, the two tablets, that have distinguished this illustrious individual throughout the tomb, are doubled, and round the walls are seated a number of variously headed priests. Here we have also the green crocodile or beaver, and a long serpent, with a human head over his own, and the handled tau beneath his chin; four rams, with a scarabæus over the back of each, and a separate row of scarabæi, of different sizes. A bench of rock is left at the bottom of the walls, all round this room, about the height of an ordinary sideboard; it is well finished, and painted like the other parts of the chamber. The principal devices are tiger-shaped couches, covered with the skins of that animal. Here is also the appearance of several doors or gateways

drawn upon the front of the bench. They are composed of two upright stones, with a cross plinth at the top, stretching from the one to the other. Above this cross plinth, or lentil, are raised three circular arches, the one above the other; they are in close contact, and ought rather to be regarded as one arch composed of three circular rows, as if for greater security; and they appear to have been constructed in order to relieve the lentil from the superincumbent weight; in the same manner as we have seen in the entrance to the great pyramid, that the stones immediately above the lentil, or flat stone that formed the roof of the passage, were placed on end, and their upper extremities met at an acute angle, like the pointed arch, evidently for the purpose of removing the pressure from the lentil. This is a curious illustration of the same principle in the form of the round arch, and tends to show that at that time the Egyptians felt that something was necessary to keep the superincumbent weight from the lentil, but did not know the principle upon which it is now constructed, and therefore supplied its place as above described; so that the form of the arch was at first introduced to relieve the lentil, and when its power and principle became known, may be said to have almost superseded it entirely.

From this chamber, which from the greater freshness of the coloring I should imagine to have been the last that was finished, we returned to the large

chamber, and on our left passed into another large chamber, the largest of any in the tomb; it is about 40 feet long, and 17 feet wide. It has four square columns in the centre, which are all in one row; one of the columns has fallen down, and the chamber has never been finished. There is no painting on the walls; and they have been but very imperfectly whitewashed, and it seems to have been merely a lumber-room. Mr. Belzoni found in it the mummy of a bull, and several small figures of a sort of pottery ware, vitrified externally, and of a remarkably fine blue color. When we visited the tomb, all these were of course gone; but there was an immense number of wooden figures in it, about eight inches long, of the shape of the human body, and covered with asphaltum; the legs were not divided, the hands were crossed over the breast, and they had the appearance of mummies, and were probably intended to be given to friends as a memorial of the deceased, to whom they probably bore a slight resemblance, for they are different, both in feature and shape, in different tombs. They are generally made of the wood of the sycamore tree, and were in such countless numbers in this chamber, that it may be looked upon more as a general storehouse than a receptacle for those merely that were intended to serve the purpose of a single individual.

From this magazine of stuff we returned again

to the principal chamber, where our attention was engaged by the choicest morsel of antiquity in the whole tomb, an alabaster sarcophagus of nine feet five inches long, three feet seven inches broad, and two feet two inches deep. It is of a yellowish white color, and translucent; it is covered, both within and without, with hieroglyphics, sphinxes, and curious devices, which are in intaglio, and painted blue. The lid had been dextrously fitted on, falling within a ledge, which remains entire all round, excepting at the angles of the diagonal, where it has been broken, in order to raise the lid, which has been completely shivered to pieces; which shows that the tomb had been opened by no friendly hand. Many of the fragments were lying about, but the greater part of them had been carried off. Such as we found were covered with hieroglyphics, as on the body of the sarcophagus. The alabaster was remarkably fine, and the workmanship excellent, and the only objection to the entire beauty of the piece is, its being of the mummy, or common coffin shape.

From under the sarcophagus, there went off a narrow passage, about six feet high, and four feet wide; it was filled up with rubbish, and fragments of the rock, that had fallen in from the sides and roof of the passage. Mr. Belzoni pursued it to the distance of 300 feet, when he found it obstructed with the detritus of the rock, and bats' dung. It is remarkable that this latter occurrence did not

induce this fortunate discoverer to prosecute his researches a little farther, for he had now evidently reached a point from which this passage must have communicated with the open air, by another entrance than that by the tomb, and which has been obstructed by part of the roof falling in. The bats could not have entered by the tomb which we have just described, for there is not a soil or pollution on any part of it. A little excavation would have unravelled the mystery, and it would probably have been found that it ended in a common passage that goes completely through the mountain, and from which the whole labyrinth of these curious excavations might probably be examined. It is anxiously to be wished, that some future traveller would resume the researches which Mr. Belzoni discontinued at this point: many and greater discoveries may be the result.

Over the whole of this tomb, to which I must now bid adieu, the colors are remarkably vivid, and the painting does not seem to have suffered in any way, either from time or human violence. In one or two places it appeared to have run, from having been laid on in too liquid a state; but these were only discernible on the closest and most careful inspection. It is impossible adequately to describe the sensations of delight and astonishment that by turns took possession of the mind, as we moved along the corridor, and examined the different

groups and hieroglyphics that occur successively in every chamber of this most perfect of all ancient relics. During the whole of our visit, the eye was constantly at variance with the ear. We had been told that what we saw was a tomb, but it required a constant effort of the mind to convince us that it was such. Only one sarcophagus in one chamber, and twelve chambers, exclusive of the long corridor, all highly ornamented for nothing! It may have been a subterraneous temple, exhibiting the religious creed of the worshippers, or the rites of initiation. It may have been a subterraneous palace, like those for the king of Troglodyta; but there never was such a monstrous supposition, or such a superfluous waste, as to fancy that all this was done for the reception of this one sarcophagus. Another remark that I have to offer, is, that there is not one of the usual badges of royalty accompanying the principal personage in this tomb; nor any thing by which he can be characterized as a king. There is no crown upon his head; he has no attendants, and the hieroglyphics represent him chiefly as a priest. The eye is a frequent character among the hieroglyphics. It is considered as the representation of the Deity, and as such has been adopted by the Roman Catholic church, who place it in the centre of a triangle, thereby intending to represent the Trinity. I can more easily forgive them for this piece of idolatry, than for represent-

ing him as an old grey-headed, grey-bearded man, or dressing him up like a priest, and setting him in a pulpit to preach. Or sticking him up on the ray of a Remonstrance, as the humble attendant of the Virgin Mary, to put a crown upon her head; or, with a brush in his hand, to paint a glory round her brow. It is said, that the church of Rome does not enjoin such things to its votaries; but it knows the abomination, and permits it. It makes gain of godliness, and traffics in blasphemy: the abettor is as bad as the thief. The whole of the hieroglyphics in this tomb, are stated by Mr. Belzoni to consist of 500 different characters.

It is also evident that this tomb has never been generally open, farther than the well; thus far the hieroglyphics and devices are soiled by the contact of the external air; but it contains no inscriptions whatever, which shows that the external entrance must have been blocked up at a very early period. All within the well, from the entrance-chamber inclusively, is so fresh, and shining with the gloss of novelty, that it never could have been generally open; for otherwise it must have contracted the soil and contamination of those that are still exposed. And as an enemy would not likely be at the trouble or expense to close the orifice of a tomb that he had rifled, it is probable that the plunderer of this entered from the narrow passage that goes off from under the sarcophagus, and where the

moving of a single stone would let him out or in, and the returning of it to its place would prevent the entrance of those who were unacquainted with the secret topography of the excavation. The narrow passage goes in a direction to pass through the narrowest part of the mountain, and to end in a ruined temple on the other side, which, whoever undertakes the interesting task of exploring farther the interior of this mountain, would do well to examine thoroughly. Those, who in ancient times advised putting money in the tombs, had generally a secret passage by which they could enter and take it out; and if the secret plunderers of the tombs of the kings in Thebes, resided in this temple, now called Northern Dair, their secret communications with the whole of the tombs, might be discovered by tracing this narrow passage from the alabaster sarcophagus to its termination, and the whole interior labyrinth of the mountain might thus be unlocked. Having finished our first survey of the valley of Biban el Melook, or tombs of the kings, we retraced our steps along the valley, and returned to our boats, much gratified, and not a little fatigued by the labors of the day.

On the 20th we revisited the newly-discovered tomb, in company with the ci-devant French consul, whom we found an agreeable and intelligent man, and one of the most zealous and successful collectors of antiquities in Egypt. He is the only

Frenchman that I ever saw in all my life completely run out of the small change of compliment and admiration. He was so lavish of his civilities on entering the tomb, and every thing was so superb, magnifique, superlative and astounding, that when he came to something which really called for epithets of applause and admiration, his magazine of stuff was expended, and he stood in speechless astonishment, to the great entertainment of the beholders.

CHAPTER X.

VOYAGE UP THE NILE TO ASSOUAN.

Our inclinations would have induced us to prolong our stay and continue our researches in Thebes, as we had begun them ; but, on mature consideration, it was deemed more expedient to proceed immediately up the Nile, before the subsidence of the water should render the higher levels of more difficult navigation. So after a general survey of the antiquities on both sides of the river, we got on board, and on the 22nd proceeded up the Nile, in prosecution of our voyage. Our researches in the venerable capital of ancient Egypt were only suspended to be resumed with greater vigor on our return. The wind was light and variable, and we had scarcely proceeded half a mile up the river, when we were becalmed ; but at Luxor a favorable breeze sprung up, we soon lost sight of the caverned mountains of Gornou, and Medina Thabou, and in the evening arrived at Hermont, a small village on the west of the river. Availing ourselves of the little light that remained, we walked up to the village in the cool of the evening, when crowds of men and women collected around us ; but on learning that the ruins of the beautiful temple of the

ancient. Hermont were at too great a distance to be visited that night, we returned on board, accompanied by a numerous escort of men and dogs. Next morning we resumed our voyage at an early hour, and having a favorable breeze, arrived at Esneh at half past two o'clock, P. M. Esneh is a respectable looking village, containing from 1500 to 2000 inhabitants. It is situated upon the west side, and close upon the brink of the river. It is the residence of a bey or prince, whose power, subject to the control of the Defterdar bey of Ossyout, extends to Assouan, the extremity of Upper Egypt. We had left his Excellency at Gheneh in company with his Superior of Ossyout, and found here a young Albanian colonel governing in his absence, to whom we immediately paid our respects. He was seated in the hall of audience, with a numerous assemblage of soldiers and citizens around him, smoking tobacco and drinking coffee. This was the second time that we had found the receiving chamber up one pair of stairs; and it was such a wretched concern, that there is not a pot-house in London but can afford a better. At first our reception was rather cool; but on his noble visiter presenting the colonel with a letter from they bey of Ossyout, his countenance lightened up and assumed the more agreeable expression of complaisance and smiles. Pillows to sit upon, instead of the hard uncovered floor, and pipes and coffee were immediately or-

dered. He informed us that we should have every thing we required, and that on his life he was bound to serve us. Our demands were limited to a sheep or two, and some bread, for which we were obliged to wait all next day. The bread was to be baked, and the sheep were to be caught; yet, strange as it may seem, these could not be obtained in Thebes. What a miserable reverse for the city of the hundred gates! A breath unmade it as a breath had made.

Next morning we visited the temple. It is the only ruin in Esneh, and stands in the middle of the town; it is built of sandstone, and is much smaller than the temple at Denderah; but resembles it in the moulding passing down the angles, as if to enclose the whole building in a frame. It enters from the east, and the columns in front, like those at Denderah, are engaged in the wall. There are twenty-four columns in the pronaos, six rows with four columns in each. The columns are all of the same proportion, and the leaves of the springing lotus, like the calyx of a flower, form the capital of each; but no two capitals are the same. The Egyptian taste is variously uniform. The globe surmounted with serpent and wings, forms the usual ornament over the door, and up the centre of the pronaos. Different devices, resembling those at Denderah, are introduced on the ceiling, between the rows of columns; and between the last row and

the wall on each side, are represented what have been called the twelve signs of the zodiac. The figures said to represent the signs are the same with those at Denderah; but the number of stars on the ceiling are much fewer, and the decorations and arrangement are different. Here the ascending signs begin with pisces and end with leo; at Denderah they begin with aquarius and end with gemini, or as expositors will have it, the beetle. Here the descending signs begin with aquarius and end with virgo, between which and leo there is a sphinx; at Denderah the descending signs begin with capricornus and end with leo. From the summer solstice, here supposed to be in virgo, it has been concluded that this zodiac or ceiling at Esneh is 2145 years older than that at Denderah, where it is in leo, and that it was constructed 6000 or 7000 years ago. Another philosopher, not satisfied with the antiquity ascribed to it in this account, asserts that the zodiac at Esneh was constructed when the summer solstice was in capricorn, which was only 14,000 or 15,000 thousand years ago. I have already stated my reasons for regarding the ceiling at Denderah as a representation of the mythological beings and devices of the Egyptian pantheon. The same observations apply with equal force to that which has been called the zodiac at Esneh. These I shall not, in this place, either repeat or enlarge. But in reply to the charges of prejudice and superstition which the abettors

of the French philosophy have brought against the believers in the chronology of Moses, it may be remarked, that the most undiluted fanatic who kisses a wooden saint for salvation, or presents a golden heart to the Virgin Mary for safety, is not more credulous and absurd in his practice and belief, than are such philosophers. All this the history of human science and opinions sufficiently testify, from the days of Thales and Aristotle, to the days of Locke and La Place. The French philosophers themselves, Barokhart, Visconti, and Depuis, differ from one another, in no less a period than from 2000 to 8000 years, and cannot state, on sufficient grounds, what they would have the world to believe, or what they themselves believe to be the truth. Yet they would ask mankind to surrender their belief in the chronology of Moses, and believe what? Esope ne dit pas; wise men do not inform us. So far from believing that the zodiac at Esneh was constructed 7000 or 15,000 years ago, I believe that it is no zodiac at all, and that then the world had no existence, there was not a drop of water in the Nile, a grain of sand, a human being, or a vegetable on its banks. Let philosophers prove the contrary if they can from any zodiac in existence.

A late admirer of the French philosophy, in treating of the secular variations in the apparent motion of the sun, has the following remark. The line of

the apsides continually moving round, must at one period have coincided with the line of the equinoxes. The lower apsis or perigee in 1750, was 278° .6211 from the vernal equinox, according to La Caille; and the higher apsis was therefore at the distance of 98° .6211. The time required to move over this arch at the rate of 62′ annually, is about 5722 years, which goes back nearly 4000 before our era—a period remarkable for being that to which chronologists refer the creation of the world. The Devil never sent the bane, but the Almighty, at the same time, sent the antidote; and were the question at issue on the score of probability, we should enter the above as a set-off against all the zodiacs, or mythological documents that the world can produce. But it has long since been decided upon higher grounds, at which philosophers may kick, but which they cannot shake or overturn. We resume the description of the temple.

The columns, and the walls within the pronaos, are covered with sculpture and hieroglyphics, which are far from being so well executed as those on the temple at Denderah. The pronaos is much filled up with small drifted sand, and the sekos so completely so, that we could only see the top of the door; but could not enter. The sculpture and hieroglyphics on the exterior of the temple are equally defective in execution with those in the

pronaos, and a number of Arab huts are so closely built up round the north side of it, that nothing below the moulding can be seen.

Having finished our examination of the temple of Esneh, we proceeded to Dair, which is about three miles down the river, and considerably inland, towards the mountain. Here are the ruins of a small temple in a much more dilapidated state than that at Esneh, with the remains of the supposed twelve signs of the zodiac also sculptured on the ceiling of the pronaos. They are arranged in the same manner as those at Esneh, the ascending signs beginning with pisces, are entire; the descending signs begin with aquarius, and the three last and part of the fourth have fallen down. The walls are covered with sculpture and hieroglyphics, but the workmanship is inferior and unequal. There is a good figure of Harpocrates seated on the budding lotus, within the pronaos; and on the north-east corner a hero is represented with a hatchet in his hand, as about to inflict the punishment of death on a number of unfortunate captives. The walls of the temple are built without rubble or hearting, after the manner of the Parthenon, or other Grecian temples. Was this the style of building used by the ancients 14,000 or 15,000 years ago? The country all round is flat and extensive; the soil is good, but imperfectly cultivated; and beautiful fields are lying quite desert, with a tuft of hardy grass spring-

ing up here and there; all the other vegetables having perished through lack of moisture. As there is hardly any rain in Egypt, it is necessary, after the subsidence of the inundation, to water the ground from time to time, which is done in the manner already described; otherwise the whole country would be covered with dust, and all the vegetables decline and die; with the exception of a few hardy plants, which being retentive of moisture, grow in the sand. Avert the current of the Nile, as was threatened by the hostile monarch of Abyssinia, and Egypt would become a dusty desert; a theatre for the beetle to roll his ball, and the lizard to frisk about undisturbed, but unfit for the habitation of man.

Next morning the arrival of the Bey was expected, and the day was ushered in with firing of muskets, huzzaing and the most tumultuary shouting; indeed, the night was scarcely permitted to depart, ere the noisy uproar of acclamation began. The Mussulmans throughout are but congregated savages; they have neither reflexion, taste, nor refinement in their mirth. About eight o'clock A. M. the object of their wishes arrived, a fat purfled hog, vomiting smoke like a fumarolo of Etna. As our preparations for our voyage were then completed, we did not remain to be introduced to his Excellency. Our combustified cook had quarrelled with his situation, and retired to an Egyptian dunghill abreast of the boats.

He expected to be courted and entreated to return, but a few minutes delay procured us another, and we proceeded on our voyage; leaving him behind to make love to the sulks, in the position he had chosen. It was only exchanging a Chaldean for a Circassian; what we lost in cookery, we gained in originality and beauty.

At first the wind was low, and we proceeded slowly up the stream, the banks of which were not diversified by any unusual scenery. We never failed in crops of wheat, and the whitening dhourra, almost ready for the sickle, cotton plantations, sugar-cane, and fields of balmié, a pleasant leguminous vegetable; plenty of Persian wheels busily at work; the naked or half-clothed natives loitering along the banks, or a solitary shiekh upon an ill-favored ass, plodding his dusty way to a neighbouring village, numbers of which lay scattered over the plain at different distances. At length the valley narrowed, the mountain-chain on each side approached nearer the river, and in the evening we arrived at Eleithias, which is situated on the east bank of the Nile.

Early next morning Captain Corry and myself set out for the village, in company with the interpreter, who went in quest of eggs and milk, and the purchase of such antiquities as had escaped the researches of former travellers, or had been discovered since they had taken their departure. The natives came around us in crowds, offering for sale

Greek and Roman coins, of which they had but a poor assortment, and those chiefly of the eras of the Ptolemies and Justinian, of which we had previously possessed ourselves of a tolerable collection; so that excepting two or three scarabæi, we found nothing to increase our store of Egyptian antiquities in the village of El Kob. The people, as usual, both men and women, were poorly clothed; but apparently in a state of perfect equality, healthy and of a good habit of body, with complexions decidedly darker than the inhabitants of Thebes. The huts in which they resided, were of the usual description, inclosing a space of about 12 feet in diameter.

Having returned to the vessels, we breakfasted, and then proceeded, in company with the Earl and Countess of Belmore, to inspect the ruins of the old town of Eleithias, which is on a lower level, and nearer to the river than El Kob. The well-worn track lay along the edge of a fine field of dhourra ripening for the sickle. The stem of the plant rose to the height of seven or eight feet, while the heads hung down in a large cluster composed of several thousand seeds. It is one of the most productive crops that the earth produces; one stem has been counted to bear between five and six thousand seeds. The stony ruins of this ancient town are very inconsiderable; six columns of a ruined temple, and two walls, as if they had formed part

of a chapel, with a notable figure of the celebrated Nephthé, some fragments of statues and sphinxes, with the vestiges of many mud-houses, and a tank of muddy water, comprise the field of ruins. The walls of the town, which are of large unburnt brick, still remain; but the bricks are too fresh, and the walls too entire, to allow us to refer their erection to the ancient Egyptians. They are about 30 feet high, and 20 thick, and enclose a space of about a mile long, and three quarters of a mile broad. About half a mile to the north, opposite to the salient angle of the mountain, there is a small peripteral temple, dedicated to the cotemplar divinities Isis and Osiris, in several parts of which they are represented as affectionately embracing each other. But none of the temples at Eleithias can long engage the attention of the traveller, while the interesting scenes pourtrayed in the sepulchral grottoes are so near at hand. These grottoes are cut in the front of the adjacent rock, which looks to the south-west, and commands a view of the village El Kob, with much of the scenery on both sides of the Nile for a considerable way up the river.

These sepulchral grottoes are inferior both in dimensions and decorations to those in Thebes; but are extremely interesting, in as far as they represent many circumstances connected with the private life and customs of the ancient Egyptians, which are not to be found in the tombs of that ancient

capital. In one of the largest of them, and the first into which we entered, our eyes were delighted with the representation of a number of people engaged in the pleasing and healthy pursuits of agriculture. The husbandman himself is abroad in the field among his laborers, followed by an attendant, much in the same manner as a cachief or a shiekh would be in the present day; only in the picture before us, the attendants bear a chair, a mat, and a water-pitcher behind their master; whereas, in the present day, the attendant would carry a mat, a musket, a water-bottle, and a tobacco-pipe. His laborers are engaged in ploughing, hoeing, sowing, and rolling. The plough is made of three pieces, two upright handles and a beam, and seems merely intended for scratching the surface, on which account it is drawn by men, the ground being too soft to support the weight of oxen, which we find harnessed to the plough in other places. The same scene, with implements nearly of the same construction, may be seen in Egypt at the present day, immediately after the subsiding of the Nile; so that it is no defect in the composition of the picture to have omitted the manner of watering the ground, as Mr. Costaz will have it; for, at the season of the year in which the artist has laid the scene of his representation, that operation was unnecessary, and never practised unless on the higher ground which had not been overflowed, and never at the time when they are em-

ployed in ploughing, hoeing, sowing and rolling, but during the period of germination and growth; a season which the artist has passed over altogether, because man is then little employed in the field, and brings us to the harvest, that important period which crowns the hopes and labors of the husbandman.

Here the laborers are represented reaping, binding up, and gathering in the sheaves; the oxen in treading out the grain, the people in winnowing it. This last operation is performed in the same manner as it is in Egypt and Nubia at the present day, and as it was in this country before the introduction of those useful machines called fanners; namely, by raising up the grain in baskets, and falling it before the wind, which purifies it from the chaff: it is next carried into the granary, and afterwards served out in sacks, which are weighed and numbered down by a clerk, and carried on board a boat which very much resembles the present maash; it has a different rudder, and a differently shaped sail, which below is attached to a wheel that traverses on the top of the cabin. In another part, the laborers are represented engaged in pulling, collecting, and unbolling the flax. Next we are introduced to them occupied in the vintage; a harvest which can hardly be said to exist at the present day in any part of the East, owing to the strict prohibition of the use of wine to all true Mussulmans. The grapes are col-

lected and pressed in the wine-vat, from which the wine is taken out, put into jars, and laid by on shelves. The painting is rude, but the scene is extremely interesting; every thing is distinct, and we enter, heart and soul, with the ancients of our race, into the enjoyments of the scene that is pourtrayed before us. The harvest being concluded, the master and the mistress, whose profit and comfort it was, assemble their friends to rejoice along with them at a banquet. They themselves, elegantly attired on the neck and head, and painted on the body, as is the custom in Java and other Pagan countries in the present day, are seated together on a broad low-backed couch. The master holds a lotus stem in his right hand; his wife, edging in upon the couch behind him, lays hold of his right arm with her right hand, and placing her left hand on his left shoulder, seems to admonish him of the arrival of their guests; he drops the lotus with his hand upon his knee, and both, with a happy and animated countenance, (the word, seems to quiver on their lips,) prepare to entertain their friends. The guests who have arrived, are seated in rows upon the ground, men and women, half kneeling; an attitude which does not well comport with their appearance, and may therefore be considered, as far as national manners are concerned, as only representing that deference which equals render to equals; and it is the posture which many of the

common rustics assume at table in the present day. Each of the guests holds a lotus stem with the flower in his hand, of which he seems to be eating. Some are presented with a cup to drink; others are presented with different dishes, that they may partake of the viands that stand ready prepared on the sideboard; others of the guests are just arriving, and seem to be introduced by a person clothed in a leopard's skin.

Music is superadded to enhance the delight of the entertainment. One female plays on a harp with nine strings; another on a double flute, and, what is curious, covers the holes of the flute on the left side with the fingers of the right hand. She who plays on the harp is attired in a head-dress with feathers, unlike the player on the harp exhibited in the tomb in Thebes, whose head is uncovered and closely shaved. Along with the music dancers are also introduced: three females are dancing together, and one little man is capering and flourishing away by himself, with a club in each hand, which he is ready to discharge into the air, now that the fields are clear, and the flocks can feed more at large, without so frequently disturbing his repose. The farm-yard is filled with oxen, cows, sheep, goats, mules, asses, and a herd of unclean swine, all waiting to be entertained in their turn. Herodotus states that pigs were driven upon the sown fields to press the seed into the ground, or, more probably,

for compressing the black loomy earth, and thereby giving it consistence, to be more retentive of the seed and moisture, as the pattering of a flock of sheep is employed to do in the present day. Superadded to all these busy and important occupations, are the agreeable amusements of fishing and fowling, cutting up and curing the game, with such preparations for winter as we should hardly think had been practised in Egypt 3000 years ago, had not the present picture forcibly impressed them on our mind.

Every feeling of the human heart has its reverse; joy is opposed to sorrow, as life is to death, or light to darkness; and it is the present custom of the world to enjoy each separately, as little as possible affected by the other. At the conclusion of their banquets, however, we are informed that the ancient Egyptians were in the habit of carrying round the mummies of their departed friends, exhorting their guests to eat and to drink, and to make merry, for that in a short time they would be in the state of the dead, whom they now contemplated: thus intimating that pleasure is the business of life; that man ought to quaff the cup of enjoyment while he can hold it to his lip; and that to break up a scene of jovialty while able to prolong it, is as great folly in any man, as to die when he has it in his power to live; not reflecting, that to husband our pleasures is to prolong the period of enjoyment, and that for all these

things God will bring us to judgment. Seed-time and harvest have frequently been regarded as emblems of life and death, and represented by a feast and a funeral; we have seen the former part of the exhibition, and we now turn to contemplate the latter. In another part of the tomb the funereal procession is here represented, conducted by men bearing torches, and accompanied with mourning, at the side of the bier. Last of all, an offering is presented to Osiris by a person with outstretched hands, kneeling on one knee behind it; the god is seated, with his hands crossed over his breast, holding the scourge and crook, which are raised up to his shoulders. The offering here appears to be accepted, it remains turned towards the deity, who looks complaisantly towards the suppliant. In many other places, the lotus and the offering is turned away from the deity, as if it were an abomination to him, and he is represented as frowning with indignation and wrath against the offerer. The interior of the tomb is profusely covered with hieroglyphics, and in the extremity of it are three sitting statues, a man and two females. In another are represented a death-bed scene and preparations for embalming, with exhibitions of hunting and rural sports. In this tomb the harp has only seven strings. The work on these tombs is much more disintegrated and decayed than that on the temple; showing thereby its greater antiquity. There is a drawing

of the greater part of these scenes which I have just described, in the large French work on Egypt, but which are much more correctly given in the drawings of Major Hayes, which accompany Mr. Hamilton's excellent work on the same subject; but there are still many omissions, which it is hoped some future traveller will supply. The Egyptian traveller should be a perfect glutton in antiquarian lore, and let nothing in the shape of antiquity escape his pencil which falls under the eye of observation.

We returned to our boats at one o'clock, P. M.; after which we immediately set sail, and in the evening arrived at Edfou. Here there is another magnificent temple, in a state of tolerable preservation. Its lofty situation and elevated propylon, render it visible at a considerable distance, and we approached it under all the religious feelings of the place. It stands on the west bank of the river, about a mile inland; but we had to pass it about a mile and a half before we found a proper landing-place, owing to the height of the bank. It looked so beautiful in the evening sun, that we longed with impatience for next morning's light to afford us a nearer interview.

Almost as soon as it was day, we set off along with the interpreter, and having passed through a field of dhourra, which skirted the edge of the river, soon gained the beaten track, and in about half an hour's walk reached the village. Edfou contains

from 1500 to 2000 inhabitants; of whom several families are Coptic Christians. The natives manufacture blue cotton cloth and jars of earthenware, with which they supply the neighboring districts. On our arrival, we were met by a number of men with pipes of tobacco in their mouths, faring off to resume their occupations in the fields, and saw a still greater number seated in clusters, inhaling its tranquillizing fumes, and enjoying the genial warmth of the morning sun, which had not yet shot out its fervid rays to render the shade more agreeable. Troops of females were returning from their morning excursion to the river, and, wrapt up in their brown mantles of dirty betine, with their water-pitchers on their heads, seemed more disgustingly picturesque, and less inviting, than any thing in the garb of the fair sex I ever witnessed. We paced on our way through the dusty lanes of the village, calling on the inhabitants for sweet milk, butter and eggs, precious stones, statues, and such other antiquities as they could furnish. At first, they were extremely shy in presenting either the one or the other, imagining that we were the forerunners of a party of Turks, come to survey the ground, and that we would make no scruple in appropriating to ourselves whatever we found, without making them any suitable compensation in return. On the interpreter, however, explaining to them who we were, and what was our object in

visiting Edfou, and hearing besides our repeated calls for antiquities, a demand that is never known to issue from the mouth of a Turk, they became satisfied of the purity of our intentions, and gave us as much of the eatable commodities as we had occasion for, eggs at about three farthings a dozen, and milk proportionably cheap: but as for antiquities, the town had been so completely rifled by innumerable forerunners, that hardly any thing valuable in that respect was left behind. We found the natives remarkably civil, living in all the comfort that lice and fleas, dirty clothes, dirty houses, and barking dogs can impart. The number of the latter is quite incredible, and they are so furious in their onset, that it is hardly possible to withstand them, which is matter of no small astonishment, when we recollect that in the creed of the Moslems the dog is held to be unclean, and must not so much as be touched; and if by any accident they do come into contact with this faithful companion of our race, they must wash themselves in water before they can say their prayers, or enter the harem. A true Mussulman generally carries along with him a mat, a cloak, or bit of cloth, on which he regularly prays, and the purity of which he watches with the utmost vigilance. If a dog happen to touch it, or even to tread upon the place on which it is usually spread, he is excited to the most furious indignation, and if not restrained, would severely chastise,

if not put the animal to death. The mat, before it can be used again, must be shook and brushed, and cleaned; and, strictly speaking, ought to be washed in water, or where water cannot be had, rubbed with sand. The place itself must undergo a similar purification, or be exchanged for another. We had a dog with us on board the vessel, and when the poor animal choose to run about, it was ridiculous to see the capers which the Mussulmans cut to avoid him, both master and sailors, and to keep him off the spot sacred to their devotions. With every respect for the religious feelings, or even superstitions of others, we cannot help feeling emotions of pity, or at times disgust, arising in our minds on witnessing so much stress laid upon unessentials. Such a man would purloin another man's property, or even imbrue his hands in his blood, but would not touch a dog, nor a drop of wine, or a bit of pork or consecrated paste for the world.

On the highest ground, and in the north-west corner of the village, stands the magnificent temple, pre-eminent above the whole, as the ancient was above the modern Egypt. Numerous brick huts have been erected on the top of it, in the peristyle, and all in front of the propylon, so that in any way the access to it is difficult, and to the interior of the cella impossible. The propylon, which rises in the form of a truncated pyramid, is the most imposing and one of the best proportioned in Egypt.

It gradually narrows from a base of 90 feet long, by 80 feet wide, on each side of the gateway, till at the height of a 100 feet it measures on the flattened top 75 feet long, by 18 feet wide. It rises up on each side of the gateway like two square towers without embrasures, each of which is provided with handsome stairs, entering from the gateway, by which to ascend to the different chambers, and to the summit of the whole. Over the entry is the globe with serpent and wings, and on each side a colossal figure of Isis, from 25 to 30 feet long, is sculptured in the wall. Her head is attired with the handled modium, and her hand is raised in a soft devotional attitude, as if enjoining awe and solemn thought to all who would enter the precincts of the holy place. She is attended, as usual, by the hawk-headed deity, of equal dimensions; and, removed to a small distance, is another human figure equally colossal, holding a hatchet in his right hand, which is raised in the attitude of striking. The sacred bird with outspread wings hovers above his head, marking him as a being of the highest order; but the object, on whom he is about to inflict the terrible blow, is not seen, on account of the accumulation of bricks and mud at the bottom of the wall. The expression of the countenance is remarkably mild; a character that is generally applicable to all the countenances made by the ancient Egyptian artists. It has been said that

under this representation, the ancient Egyptians intended to represent the Divine Being, in the act of creation, though the very presence of the hatchet, an instrument of destruction, would seem to indicate quite the reverse. In regard to dignity of appearance, however, it must be conceded that it is not inferior to those by which the Greek and Roman Churches have employed, and still employ, to represent the great and invisible Author of the world, and all that it contains; on whom Time lays no hand, who is without beginning of days or end of years.

Within the propylon is an open court, or dromos, inclosed with high walls, covered with sculpture, and adorned with a peristyle of eleven columns round, along each side, and five on each side of the door-way, all covered with sculpture and hieroglyphics. Adjoining the court, at the north end, is the pronaos or facade of the temple: it has six columns in front, which are engaged in the wall about half way up, and tied round like a Greek column a little below the capital, which consists of a congeries of leaves or petals like the calyx of a flower—of the doum tree, the date, or the lotus. The column next the door, on each side, is the same, and the capital is fashioned like the leaf of the doum, or Thebaic palm tree. The two middle columns, one on each side, are also the same, and the capital resembles the leaf of the date tree; then

the two on each end are the same, and resemble the budding lotus; so that the six columns in the front of the pronaos have only three varieties.

Over the door, above the moulding, is the globe with serpent and wings; and passing off on each side, over the front of the building is a hawk with a tablet of hieroglyphics, and globe with wings, alternating. Below the moulding, and over the door, there is also a globe with serpent and wings, and the same device is repeated on each side, which consists of beetles, long-tailed monkies standing erect, men worshipping the sun, tablets of hieroglyphics, and people reading them. The line is terminated with men bearing offerings, and three hawks at each end, placed one above another. The moulding goes down the corners of the temple, the same as at Denderah and Esneh, so as to include the whole in a frame. Down the front are numerous hieroglyphics, with offerings presented to Osiris seated, and backed by Isis, with a conspicuous figure of a man spearing a tortoise before him.

Within the pronaos there are two rows of columns on each hand, three columns in each row. The capitals are of the same description with those already mentioned, and are similarly ornamented with sculpture and hieroglyphics; the globe with wings is painted along the centre of the ceiling, and each intercolumniation has its peculiar ornament and devices; but there is no zodiac to tell

whether the temple was built 15 or 20,000 years ago. The walls around are similarly ornamented with Osiris, Isis, and Horus, seated and receiving offerings. The entrance to the cella or sekos is quite inaccessible, from the accumulation of sand and rubbish.

The exterior of this beautiful temple is covered with similar decorations as the interior, only the figures are larger and of course less numerous. Isis here in several places, has her hair done up in the fashion of the Berberi Arabs; and that of the priest who presents offerings to her, is dressed in a similar manner. He has a hawk in the act of flying from his breast, and is busily employed in throwing incense into a censer which he holds up before her. Osiris is usually seated and presented with offerings. In one place a priest is represented as cutting up a fawn on an altar before him. Harpocrates, seated on lotus leaves, the two-headed scarabæus rolling his ball, the horse, the ibis, the hawk, the ram, and even the unhallowed pig, are all represented on the walls of this magnificent edifice. The whole of which, like the other temples, has been surrounded with a high stone wall, to exclude the unhallowed gaze, and protect it from violence; but excepting towards the north, and a small portion on each side of the cella, it is entirely banked up with rubbish.

Not far from the large temple that we have been describing, and on a lower level towards the south-

west, stands a small peripteral temple, which is said to have been dedicated to the worship of Typhon. It resembles the small temple at Denderah in its decorations, but not in its plan. This horrible dwarf, whom Denon calls a giant, occurs frequently on the outside of the temple, particularly above the capital of every column; but in no place is he presented with offerings, or treated as an object of worship; and saving his appearance, which is not unlike that of Le Sage's diable boiteux, only that his legs are entire, though rather crooked, there is not an exhibition on the whole temple that would authorise us to call this the evil Genius, the Typhon of antiquity. On the west end of the temple, Isis is seated in a chair with lotus flowers springing all round her like the rays of remonstrance, indicating fertility and abundance. In another place she is nursing Horus, and looking at Osiris, who holds another child on his knee. Here we have also a figure of Nephthé, with Horus standing behind her, holding the sacred Tau in his hand, and a number of women seated on their knees, with children in their arms, in the same manner as we have described them in the small temple at Denderah. Indeed, the whole of the emblems on this temple would rather convince us that it had been dedicated to the Genius of population and plenty, than to Typhon the Genius of evil.

Of this Typhon I would beg leave to remark,

that though he has no trident to point him out as the undoubted sovereign of the ocean, yet in his figure he resembles, extremely, those representations of the watery god that we find in many pieces of ancient mosaic, in which he is designated by his characteristic badges; one of which we have in the British Museum. The beard, the hair, and the lineaments of the face, correspond in a wonderful degree: and what little dress he is provided with, is exactly the same with that which the sailors on the Nile employ when they have frequent occasion to strip off their clothes and jump into the river. His good wife Nephthé, has the head, hind legs, and very much the body of a Hippopotamus, an animal almost peculiar to the Nile; and both the towns, at which his temples are found, were marts of commerce, and resorted to by traders both up and down the river. Hence, under this character, the Egyptians probably represented Neptune, their river or sea god, and not Typhon the destroyer, or the enormous giant Typhœus, whose image we are informed by Plutarch, was the crocodile or the wolf. In the time of Herodotus the Egyptians disavowed all allegiance to Neptune; but under the dominion of the Greeks, they were not ashamed to own his sway, of which, I think, both this and the small temple at Denderah are tolerably convincing proofs. The cella of this temple is equally blown up with

sand as the others, and we found it impossible to obtain a view of the interior. The calcareous rock still continues, and on it the temples are founded.

Having finished our survey of the temples, which are the only ruins at Edfou, we inquired for tombs, but saw none; hence we returned to our vessels and set sail immediately, and having proceeded a little way up the river, we stopped to procure some charcoal, which we could not obtain at Edfou, at a small village named Agleet, which is about a mile and a half from the Nile on its eastern bank. On our arrival at the village, we found plenty of the article that we were in quest of; but the person who had the charge of selling it would not permit us to have any without an order from the cachief or governor of the district. Our couspasha, a sturdy Turk, represented to him that he was there by the appointment of Mahomet Ali, to see that the noble traveller and his party were accommodated with every thing they wanted; to which his black antagonist, proud of a little brief authority, that authorised him to refuse a Turk, immediately replied that he was there by the same order to see that no person obtained any without the permission of the cachief. The black had the best of the argument and power to support his right; and as it was impossible to move him from his purpose, our swift-footed Greek, there was no alternative, set out for the house of the

governor to obtain his permission, and in a little time returned with a peremptory order that we should instantly be served, which was readily complied with.

During the absence of the interpreter, I remained with the natives, and though it was but for a short time, they did not hesitate to beg; some asked for money, some for their supper, some for arrack, an intoxicating spirit distilled from the date, and almost all for one thing or another; even the chief man of the village was not ashamed to beg. One or two may be relieved, but where all are beggars from the passing traveller, none can or ought to be served. Those to whom he gives, as they ask without consideration or necessity, are never satisfied, and return almost immediately to repeat their clamors; and those from whom he withholds, fancy they had an equal right, and become insolent from neglect; a hubbub is raised, and the traveller is both robbed of his peace and his money, and creates enemies, where it was his duty and his interest to have conciliated friends. If he give to none, none are offended; they often ask without expecting to obtain, and if any thing be said to amuse them, they cease to importune, and become listeners or instructors, instead of tormentors.

On seeing me write with a pencil they were quite surprised at the color of the ink, and also that the pen never wanted dipping. I gave it to one of them and desired him to write with it. He tried,

and succeeded, to his great joy and surprise, and called out to his friends "chotab el calm—the pen writes;" as if imagining that I had done it by some secret spell, which would not answer to the call of a stranger. He then looked at it all about, and shook it, and asked his friends to show him where the ink was, and seemed quite transported. I was sorry I could not leave it with him, it being the only one that remained of all my store, and to my no small surprise he returned it with the most perfect complaisance, without my having occasion to ask for it.

This delay, short as it was, obliged us to remain here all night. Next morning the 29th, at an early hour we again set sail. At first the same scenery continued, the banks were cultivated to the river's edge with rich crops of dhourra, waving over the plain. After a little, however, the valley narrowed, and on arriving at Hadjr Silsily, the flat sand-stone rock came close to the river on each side. We perceived many excavations in the front of the rock, some of them exhibiting the pilaster, façade and pediment, not unworthy of an ordinary sized Grecian temple. The place on both sides of the river seemed of great interest, but the wind being favorable, we passed on and left the examination of it till our return. There is no village at Hadjr Silsily, which is as much as saying that there are no inhabitants, for single houses are never met with in

Egypt. We were much delighted with the view of Koom Ombos, its ancient temple, and beautiful portico, in a very dilapidated state; we passed it about ten o'clock, A. M. Here the river takes a turn to the west, and the cultivated soil again met our eye.

On the 30th we continued our voyage. The country still narrow, the Persian wheels abound, with plenty of palm trees, and the land in good cultivation. Our attention was attracted by a number of people going to and fro along the base of the mountain on the western bank; some with burdens on their backs, others going to fetch them from the salt mines in the neighborhood. Assouan is the principal mart for this valuable commodity, with which it supplies Nubia, and all the country round for a great extent. Under the line, where a person can hardly walk in the heat of the day, what must it be to carry a burden? About two o'clock, P. M. we came in sight of the mountain range that bounds the extremity of Egypt towards the south. On the west of the river, the mountain range that had accompanied us all the way from Cairo, destitute of vegetation throughout the whole extent, began to assume a bolder aspect, rising into a round bluff point, overlooking the plain, the town, and ruins of Assouan, the island of Elephantina, the rugged cataract, and the branching Nile. It is called Djibl Howa, or mountain of the wind. Its sum-

mit is crowned with the tomb of Shiekh Bass, an honored Maraboot; half way down its side are the extensive ruins of the convent of Saint George with numerous vaults and excavations, soliciting the attention of the enquiring traveller. On the east bank of the river the mountain is low, the valley more extended, cultivated and covered with the picturesque palm tree. The aspect gradually ascends in a rocky inclination, and, winding towards the west, terminates at the river, in a precipitous granite cliff, on which stand the ruined walls and houses of the ancient Syene. Passing the eye along the river as we advanced, it was impossible not to be impressed with the singular majesty of its appearance, parted at the bottom of the cataract by the granite base of the green and beautiful island of Elephantina, it poured along its sides as if from an invisible source, and, having joined its divided waters at the low northern point of the island, held on its noble and rapid course to the ocean. On the western bank, passing up the river from Djibl Howa, all is rock and sand, itself being the highest point; the view passed over the villages and ruins of Elephantina, the mountain ridge, the modern and ancient Syene that bound our prospect to the south; and it seemed as if we had reached the extremity of our navigation, as we had done that of ancient Egypt. We proceeded up the eastern branch that washes the eastern shore of the

island, and having passed a few granite rocks that rear their tops above the surface of the water, and a few palm trees that shade the lower part of the town, upon our left, we hove into a small winding bay, under the walls of Assouan, and made fast to the bank at five o'clock, P. M. on the 30th of November. We were within a few hundred yards' distance, but not yet within hearing or seeing of the far-famed cataract.

CHAPTER XI.

ASSOUAN.

Immediately on our arrival, the Aga of Assouan, a mild respectable-looking little gentleman, of about fifty years of age, came on board, accompanied by his suite, to pay his respects to the noble traveller, and to offer him every aid and facility that he could afford to forward him in the farther prosecution of his voyage. His worship was received with suitable respect, which consisted in giving him a comfortable seat in the cabin, a pipe of tobacco, and a cup of coffee. We learned from the Aga, that we might with perfect safety go into Nubia, but that the boats which had brought us to Assouan could not take us any farther, being too large to sail up the cataract; that it therefore behoved us to leave them, and engage others which were to be had at the top of the cataract, where the Nile again became navigable, to which he very politely offered to accompany us. The following day was fixed for the expedition; and, after an early breakfast, Lord Belmore and myself, along with the janizary and interpreter, waited upon the Aga for that purpose. The Turks are generally considered as early risers; and I shall not speculate upon the time at which

his worship sprung from the embrace of Morpheus, but at eight o'clock we were ushered into his presence, before his head had escaped from the hands of the barber, and saw all the shorn honors of his locks spread around him. The Turks shave the head completely over, and part of the cheek; some of them wear beards, and some only mustachoes. The Arabs also shave the head, and a little bit on each side of the under-lip, but commonly reserve a small circular tuft of hair on the crown, by which they expect Mahomet will one day pull them up into heaven. The Aga, though taken by surprise, invited us to sit down on the miserable wooden benches that furnished his apartment; and, having given orders to bring out the horses, withdrew to another corner of the court to finish his toilet. By the time that he returned the horses were announced, so we mounted altogether, and immediately set out. The road lay over a narrow sandy flat between the mountains, which are low; those on the right consist chiefly of large masses of granite, apparently water rolled and piled on the top of each other. The sides and loftier pinnacles of the mountain are here and there ornamented with the tomb of an honored shiekh, which is built in the form of a cupola, provided in the inside with a mat for praying on, and a large jar of fresh water for drinking, and for performing the necessary ablutions. The water is renewed as often as there is occasion, the ex-

penses of which, and the repairs of the tomb, are defrayed by a fund left by the shiekh for that purpose. Numbers of these tombs, and numbers of ruined mosques, lie scattered all over the rocky field about Assouan. On the left of our route lay several deserted villages, and we perceived, at the bottom of a high mountain that fronted our course, an extensive wall of unburnt brick running in an easterly direction; soon after which we passed a small hamlet, and in about ten minutes arrived at the village of Embâp, which is the port of the Nile at the top of the cataract, as Assouan is at the bottom of it. This is not a country for inns in which the traveller can repose; without, in the shady side of the house, or under a branching tree, is his place of rest—the greatest compliment, as it unquestionably is the greatest luxury. Having rode past the village towards the river, we alighted under a tree, gave our horses in charge to an idler, and proceeded to inspect the boats. The appearance of these nautical mansions stunned us not a little; small open miserable-looking cock-boats. What splendid vehicles to carry a noble family to the second cataract of the Nile! In descending from the accommodation of the upper to that of the lower ranks of society, the greatest shock is experienced in the first step. Moving from an elegant mansion to a comfortable vessel, occasions the sacrifice of many comforts; from an elegant vessel to a djerm,

many more; from a djerm to a maash, is rather promotion; but from a maash to a Nubian dock-boat, is the absolute bathos, the ne plus ultra of low accommodation. Ups and downs had reconciled us to changes, and, bad as the boats were, they were the best that could be procured. To encourage us in our undertaking, the Nubian mariners informed us that they would cover them with straw and palm-tree mats, to shelter us from the sun, and thus render them comfortable both during the day and during the night, and that the objection to their size could easily be obviated by increasing their number. Bad as the accommodation was, the place afforded no better mode of conveying the traveller to the second cataract; and the question resolved itself into a short compass,—take this, or none. Every heart replied in the affirmative, take this certainly, without a moment's hesitation. Having seen the vessels, and the mode in which they were to be rigged out for our voyage, we returned to the shade of the tree under which we had alighted; and, having partaken of a collation of dates, which some friend of the Aga had provided for us, we remounted our steeds, and returned to Assouan, the distance being about one hour and a quarter, or nearly four miles.

Strabo describes correctly the appearance of the rocks on the left of the route, going from Philæ to Assouan; but where he found a plain of an hundred stadia to cross, I am at a loss to conceive. Whe-

ther the statement be applied to the extent of the sloping rocky surface on the right, or to the distance by the road, it is equally at variance with truth. Philœ is not above a quarter of an hour distant from Embâp. From Embâp to Assouan we travelled the regular road that I suppose has been there since Assouan was a town, or Philœ was inhabited, and we were only about an hour and a quarter, which makes the distance about four miles. As for a cultivated plain, there is none in all the tract susceptible of cultivation; all is rock and sand, and the blighted surface of the stony world shattered into fragments, as if the giants had been conflicting or straining to heap stone upon stone; even the cultivation along the edge of the river is entirely interrupted at Assouan. Between that and Embâp, following the course of the river, are two or three small villages, and a few scattered patches of verdant and cultivated surface, but nothing that can be called a large field or plain; and by the direct or common road there is not one cultivated spot. This is the empire of granite, and basalt in mountain masses, or in giant blocks, that might have composed the vast and Cyclopian tower of Syene.

On our arrival at Assouan, we proceeded to bargain for the vessels; for though they could be seen only at Embâp, they could be bargained for here. This afforded us an opportunity of seeing the minds and temper of the men, and their eagerness to over-

reach a stranger in a contract. What a wretched world we should have were man its only governor, whose only object is self! One of the natives, a fierce-looking Arab, asked us fifteen hundred piastres, about thirty-seven pounds, for a four-handed ardep boat, to go to the second cataract and return, which is but about a month's voyage, besides a baxis, or pecuniary gratuity for taking it up the cataract to Embâp. The proposal was no sooner made than it was rejected; it was demanding a third more than was paid for the maashes that had brought us from Cairo, which were at least a third larger, and twice as well manned. It being impossible to bargain for this, four of the smaller craft that we had seen at Embâp were engaged, for one thousand piastres, or six-pences, to carry us up the Nile as far as the second cataract, to stop or sail as suited our convenience, and to bring us back again to the village from which we were to start. As the agreement was made in presence of the Aga, it was not considered necessary to have it written, because he undertook that the Nubians would perform their part of the contract; but for myself, I should always prefer to have the terms of the stipulation written down; then, in case of any misunderstanding, there is a certain appeal, and you can hold up your paper, and say, with the Italian, Questo il patto, This is the bargain, by which all parties must abide. Orders were given to equip the vessels with all pos-

sible despatch, and while that was going forward, we examined the ruins of Syene and Elephantina.

Next day, the 2d of December, was employed in walking about the town, and viewing the remains of the ancient city, which lies on the south of the present. It was abandoned on account of a severe plague, which seldom visits Assouan, but which at that time raged with such alarming violence, that it was adviseable to leave it, since it would not leave them; accordingly, the inhabitants, attached to their native spot, moved just the breadth of the city, and the north wall of the ancient, in one part, forms the south wall of the present Assouan. The whole town is encompassed with ruins; but the most interesting are in and about the old town, which occupies a higher and more conspicuous situation. The walls still remain; they are slight, of sun-dried brick, and are very entire. They are flanked with towers at different distances, and the position is naturally strong. The houses are built of the same material, many of the walls of which are standing; but they are all unrooſed, and much larger than the general description of houses now met with in the ruined villages in Egypt. This ruined town of Assouan, that now glares upon the spectator like a naked skeleton, is of Saracenic origin, and has been built on the ruins of another that, like it, has also been constructed of brick. Many passages descend from the interior of the

present ruined houses down to the chambers of the former ones beneath them, and which have been decorated in a style greatly superior to the houses that have succeeded them, and which are now ready to receive another superincumbent. We saw several granite columns of Roman manufacture, and the remains of several statues, overturned and sunk deep in the rubbish at the lower part of the town, near the southern wall. Without the eastern wall is the burial-ground of the ancient city; it is also that of the modern. Many grave-stones are lying here, covered with inscriptions in the Couphic character, which is the ancient Arabic. Their simple and unaffected appearance, with the few unassuming lines, the stones resembling in size and shape those that are found at Dair, on the west bank of the river, bespeak them of the primitive ages of Christianity. They are doubtless the tomb-stones of the natives of the country, inscribed with the epitaphs in their native character, and their native language. I should have been happy to have seen an intelligent Coptic priest try to decipher them, but there are no Copts and no Christians at Assouan. All around ruined churches and ruined convents stare the traveller in the face, and sink into his heart; but no smoke rises from a Christian hut, nor pealing anthem to the Saviour of sinners; all are Mussulmans, and strangers to the Christian faith.

Along the lower part of the rocky flat that

stretches out towards the north-east, several wells present themselves; but in none of them does the water rise higher than the level of the Nile. We searched with much anxiety for that which has been called the tropical well, into which the sun shone vertically on the vernal equinox, and then gradually retreated towards the south. We cannot flatter ourselves with having been more successful in our researches than our predecessors had been; and in my humble opinion, no such well ever existed. Ancient geographers and philosophers have stated the circumstance on the reports of the priests, who were the only learned men of the time; but none of them have condescended to inform us in what part of the town or district it was to be found; and in as far as the tropic is concerned, all of them must have been speaking to a fact which they never could have witnessed; for, from the best and latest observations, the sun could not have been vertical at Assouan for these five thousand four hundred years, a period at which, in all probability, there was nobody there to observe it. We did not omit to visit the small stone building which, on what authority I know not, has been called the observatory of Syene, and said to have been built over the mouth of this tropical well. It is situated in the north-west corner of the rubbish, in a sort of appendicle to the ancient town, facing the Nile, a little way up from the quay, near the place where the boats usually

harbor. It is certainly a likely place to find water, if the digger chose to go deep enough, but a very unlikely one for any person to make a well. It is but about 200 yards distant from the river, and the perforation down to its level must be through at least 100 feet of rock. This is not likely to have been a natural well, formed by the bursting of a bubble from the great central fire, and the excavation is not likely to have been made 5400 years ago; neither is the situation likely to have been chosen for an observatory, on account of its being relatively low, nor the building ever to have been employed as such, on account of its size, which is only 33 feet long and 22 feet wide. It is in the form of a temple, and enters from the east, though the building is not quite east and west by compass. The roof is flat, and covered with broad flags, the same as the other temples, with two apertures in it, answering to two chambers below. The apertures run from south to north, the direction of the flags in the roof; their sides are not marked with any notches, nor formed with any particular care, and the apertures are not opposite to, nor appear to have any relation or connection with each other. The door was quite obstructed with the rubbish, so that there was no entering by it; but a window in the south readily admitting us, and we dropped down into the interior of the building, in which there are only two small chambers, divided by a stone wall,

with a door of communication. The outside is adorned with sculpture and hieroglyphics, as in the other temples; but there is nothing in the inside but stones and sand. It does not appear to have been finished, and in my opinion this edifice was intended for a small fane, or chapel, like the chapel of Isis attached to the large temple at Denderah, or the still smaller one of Isis and Osiris at Eleithias, and similar fanes in several other places; and may, perhaps, have been used for the daily service of the people on the east side of the river, while the grand temples, in which the principal ceremonies were performed, stood on the opposite island of Elephantina. If any large temple stood near it on this side of the river, the substructions are now entirely buried in the rubbish. Several granite columns of Roman workmanship are lying at the bottom of the ruins, on the edge of a delightful alluvial spot that skirts the bank of the river running between the ancient pier and the point of granite rock already mentioned, which cuts in upon the Nile, and supports part of the ruins of the ancient Syene. It is well cultivated, planted with a grove of palm-trees, and is such a spot as meditation would wish to call its own; but it is disfigured with three miserable huts, and is the common thoroughfare from the ferry between Assouan and Elephantina.

Our next excursion was to the island of Elephantina, which lies directly over against the place

where we had moored our vessels; we rowed right across, and landed at the Persian wheel, whose noisy machinery, creaking without intermission, night and day, had both amused and annoyed us not a little. Having passed the wheel, we soon arrived at the village, which consists of a number of small mud huts, huddled closely together, some of which are covered with mats, others with branches of the palm tree, and many of them not at all. It is the largest village in the island, containing about five or six hundred souls, and is surrounded with a grove of palm trees. The natives came around us offering to sell old coins, beetles, beads, vitrified rings, and other antiquities. Their complexion is quite black, but the feature is slender and elegant, not in the least resembling the negro except in color, the hair is long. The greater part of the men were abroad in the field: it was the season for sowing the barley and the flax. Such of them as we saw were, as usual, almost in a state of nudity. The women wore a great profusion of large variously colored glass beads round their necks, along with which there was generally an amulet enclosed in a leather case, and bracelets round the arms and wrists, but not round the ankles, as we find exhibited in the statues and sculpture on the tombs and temples of the ancient inhabitants of the country. They have the largest arm, by which I mean that part between the shoulder and elbow, that I ever saw; in the pride

and plumpness of youth it looks remarkably well, but as they advance in years it looks flaccid and disagreeable. The young girls, before they are marriageable, go entirely naked: from this time till they are married, they wear a fringed leather belt, tied round the lower part of the body, with the fringes falling down the thigh. They are lightly and elegantly formed, and possess an animated expression of countenance. After marriage, they are fully and properly clothed. I never saw any of the whites or inhabitants of Assouan, or other parts of Egypt, wearing the fringed belt; but in Elephantina and at Embâp, where there are no white residents, the custom is universal. In other parts of Egypt the young of both sexes, till about the age of ten or twelve, are frequently to be seen in a state of nudity.

Leaving the village, we proceeded across the island through the ripening fields of dhourra, and on the other side of it found another Persian wheel at work, near two or three miserable huts, which constituted another village. Close by are six magnificent columns of an ancient temple, covered with the usual sculpture and hieroglyphics, but no mound of ruins. Passing on, in a southern direction, we came in a little time to an uncovered bed of granite, in the edge of the river; along which were many circular wells hollowed out, and full of water. Here was also an ancient granite quarry, from which large

columns had formerly been excavated; some were lying blocked out and partly wrought; a large sarcophagus lay two-thirds cut out of the rock. The ancient Egyptians seem to have wrought the granite with the punch, in the same manner as the Abredonians do in the present day. Here we came in contact with a huge mound of rubbish that stretched from side to side of the upper part of the island; formed of fragments of pottery-ware and ruined temples, the pride and glory of the ancient Elephantina. Continuing our route by the northern side of it, we came in a little time to another village, built of the same materials as the former, and inhabited by the same race of people. In regard to size, it is the second village in the island, and contains probably from two to three hundred souls, equally civil and equally unblessed with what in this country we should call the comforts of civilized life.

Here we arrived just in time to witness a coronagh or wailing for the dead. A poor woman of the village had that morning received the melancholy intelligence that her husband had been drowned in the Nile. He had been interred without her knowledge near the spot where the body was found, and she, along with several of her female friends, was paying the unavailing tribute of lamentation to his departed shade. The ceremony, in as far as it fell under our observation, consisted in

marching out of and into the house with drawn swords in their hands. After howling and stamping most piteously, they threw themselves down on the floor, as if exhausted, and after a short interval arose and commenced the threnody again as before. From the house of mourning, we turned our regards to the adjoining field of ruins. A granite statue of Osiris, which has been mentioned by all preceding travellers, and which has not been removed, because it is greatly defaced, showed us the way to a ruined temple, to which it seemed to guard and hallow the entrance. The temple is small; 36 feet long and 29 feet wide. It is well proportioned and peripteral, with seven square columns on each side, and two round ones in each end, and does not resemble an Egyptian temple in any thing but the sculpture and hieroglyphics with which it is covered. Over the door is the usual ornament of the globe with serpent and wings. Within the cella we have the exhibition of religious ceremonies, pouring out of offerings, processions with boats, and a good deal of pantomimic show between Isis and the priests; one of whom is superbly attired with a handsome breast-plate suspended from his neck, having the device of two sphinxes and a canopus in the centre. The temple in Elephantina, as we are informed, was dedicated to Cneph; and the serpent, the emblem of wisdom, is of frequent occurrence among the hieroglyphics;

but the interior of it is so bedaubed with mud, that it is impossible to make out any consistent story from its walls. The north wall, on the outside, is rendered interesting from an interview between Osiris and an illustrious personage, who is represented in one part with the sacred Tau in his hand, and the sacred bird hovering above his head, in conversation with a female attired in a head-dress set round with a row of feathers. In another place he is represented with a staff in one hand and a torch in the other, offering to Osiris geese, antelopes, &c.; a little farther on towards the end of the wall, he is represented with three sacred Taus in his hand, and driving up four bulls as an offering to Mendes, three of which he holds by a string attached to the fore-foot, intimating that their lives are to be spared, and themselves kept in sacred protection, while the fourth is loose, to be inspected, sacrificed, or dismissed after the manner of the scape-goat among the Israelites. As often as we see four bulls presented to Mendes, one is always loose, and three attached by one foot, as in the present instance. On this temple we have an excellent representation of the sistrum, with the face of the cat and three cross bars, as above described.

A little removed from this temple to the south-west, are the two elevated shafts of a pyramidal propylon, that probably belonged to a larger and more magnificent temple, the foundations of which

may now be sought for under the adjoining rubbish. Masses of granite are lying strewed about in many places. One of them has the appearance of an overturned sarcophagus. Much might be found on digging into the mound of ruins, but nothing of particular interest now lies on the surface. Withdrawing from this, along the mound of ruins to the eastern branch of the Nile, where the island of Elephantina approaches nearest to the rock of Syene, we find a strong stone wall facing up the bank, as if intended to protect it alike from the assaults of the enemy and the encroachments of the river. It is evidently but a late erection, and has been built out of the ruins of a former edifice, for many of the stones, both in the sides and centre of the building, are covered with sculpture and hieroglyphics. Many fragments of brick and stone buildings exist along the edge of the river, indicating that the whole were probably of Roman construction. In one part a well-formed stair passes down to the river, which served the double purpose of a Nilometer, and a ready approach for obtaining water for the religious ceremonies of the temple. Here along the water's edge are numerous circular pits, dug in the granite rock, full of water, and numerous tablets of hieroglyphics, with sculpture on the face of the granite rocks, on both sides of the river. Over the whole field of ruins are innumerable fragments of pottery-ware, and from the highest, or southmost point of

it, the spectator enjoys a magnificent and extensive view of the whole river, for about half a mile, rolling down among the granite rocks that rise upon its bed, and dividing it into a number of separate channels, form the cataract, which must be taken in its literal acceptation as importing an obstruction to the navigation and the equable current of the river, and not as a cascade or waterfall, for there is none here. Large disrupted masses, half granite, half basalt, not passing into one another by imperceptible shades, but each distinct, yet as solidly united as if they were one continuous or homogeneous stone.

The island of Elephantina is at present called the island of Assouan, the island of Arte, and el Sag, which latter denomination is probably from the Persian wheel, which is so named in Arabic. It is about two thousand feet long, and six hundred feet broad; the north end is low and alluvial, well cultivated, and abundantly shaded with palm trees. The south end is rocky and elevated, and contains the heap of ruins which has just been described. The whole island is extremely beautiful, and is at present, as it appears to have been in days of yore, entirely inhabited by Nubians. The branch of the Nile that divides it from Assouan, is about 200 feet wide; and there is a regular passage-boat that may be procured at all times of the day when a person wishes to cross to or from the island. The most

usual times of crossing are in the morning, when the females go over to howl and lament at the graves of their departed friends, and in the evening when they return, after having performed their melancholy tasks.

One morning when standing among the ruins of the ancient Syene, on the rocky promontory above the ferry, I saw a party of thirteen females cross the Nile to perform the lugubrious dirge at the mansions of the dead; they set up a piteous wail on entering the boat, after which they all cowered up together, wrapt in their dirty robes of bétéen. On landing they wound their way slowly and silently along the outside of the walls of the ancient town, till they arrived at their destination, when some of them placed a sprig of flower on the grave, and sat down silently beside it; others cast themselves on the ground, and threw dust over their heads, uttering mournful lamentations, which they continued to repeat at intervals during the short time that I witnessed their procedure. About four o'clock, P. M. the boats generally returned to take back the tired mourners to their homes. The fare was usually a para, the twentieth part of a sixpence per head, and such as had not that generally gave a handful of flour, which, in my estimation, was of much greater value than the para.

To the south of the old town of Syene, there are many tombs cut in the sandstone rock; granite and

basalt are not the only rocks at Assouan: they are both the highest and the lowest, and the sand-stone wraps round them like a mantle. The doors of entrance, and the care with which many of these tombs have been formed, excite considerable interest, but they are so choked up with sand and rubbish, that it is impossible to enter them without much excavation. Such as were accessible we found extremely poor, but they had not that promise on the first approach, which many others had, into which we could not penetrate.

We have stated the inhabitants of Elephantina to be Nubians, perfectly black, but without possessing the least of the Negro feature. The lips are small, the nose aquiline, the expression of countenance sweet and animated, bearing a strong resemblance to that which is generally found pourtrayed in the temples and tombs of the ancient Egyptians. The inhabitants of Assouan are of the Arab race, swarthy, partly from the climate, and partly from a mixture of Nubian blood. They are a strong healthy looking people, greatly superior to their Nubian brethren. I saw here several families that seemed to belong to a third race differing both in complexion and feature, from the inhabitants of Assouan and Nubia. Their hue was more of a bronze or reddish brown, resembling mahogany, approaching nearer both in feature and complexion to that which is called the head of the young Memnon, and to the

figures in the lately discovered tomb, in the valley of Biban el Melook, than any of the human race that ever fell under my observation. They are as different from the Copts in Egypt, both in hue and feature, as a Hindoo is from a Frenchman.

Assouan is the southmost town of ancient Egypt. The tower of Syene is mentioned by the prophet Ezekiel, as on the confines of Ethiopia. From Migdol to Syene is understood to mean the whole extent of Egypt, from north to south. It is also the last town, in this direction, in which the Arabic language is spoken as the vernacular tongue, and it is proper for the traveller into Nubia, to take an interpreter, or Turcoman along with him, from this place, who can speak both the Arabic and Nubian languages, besides his interpreter of Arabic into the European languages. The Aga of Assouan provided us with a person of this description, who conducted himself remarkably well; but for whom we had but little occasion, our former interpreter having been generally competent to transact the whole of our business.

CHAPTER XII.

NUBIA—VOYAGE FROM ASSOUAN TO THE SECOND CATARACT OF THE NILE.

On the evening of the sixth, we were informed that the boats for our Nubian excursion would be ready on the following day. We had laid in plenty of bread, which at Assouan is excellent, both better flour and better baked than any that we had met with in the whole course of our journey; indeed I never ate better bread in the days of my life than that which we got at Assouan. Plenty of live stock, sheep, poultry, and two milch goats; eggs, and melons, were also among our stores. Lentils we could always procure; but we had not yet begun to use them, and ochré or balmié, a pleasant leguminous vegetable, can always be had in any part of Egypt or Nubia. Wine or cheese can hardly be said to exist in any part of that country. We always succeeded in our attempts to procure a little butter as we passed on, and the noble traveller had taken care to be well provided with a due assortment of the juice of the grape, before we left Cairo. These were all conveyed to Embâp, and embarked on board the vessels; and at half past three o'clock, P.M. on the sixth of December, we mounted

our passes at Assouan, and proceeded to join the little fleet. Our route lay over the same tract that I have already described, we held on our way prosperously, and arrived at Embâp at five o'clock and after toiling through much bustle and confusion sat down to dine at seven. The vessels were now too small for us to dine on board; but this was no sacrifice for those who had already made so many. A mat was spread on the shore, the ground was our table, and we all sat down round the cover on the sand. The dim light of a single candle shining through a cover of oiled paper, suspended in the middle from three stems of the dhourra, erected like a triangle, shed a feeble ray over our repast. Those who know the comfortable house and table of the noble traveller, will be at no loss to conceive the difference between the past and present situation of the noble family, or duly to appreciate the voluntary sacrifice which their thirst of knowledge induced them to make. No obstacle was too arduous to surmount, that lay between them and the accomplishment of their object; every privation was cheerfully sustained and treated as no inconvenience. This is the rough brake that only virtue can go through, and I will venture to say, that our dinner and our wine were as much relished on the sands at Embâp, as it would have been at any table in Piccadilly, or St. James's. The sky was delightfully serene, and without a cloud, and the soft and

balmy air, as much superior to that of Upper Egypt, as it had been to any that we had formerly experienced, made us feel that winter had mingled in the breeze just enough to render it agreeable. The heart joys in such a scene, and we left it with reluctance at nine o'clock, each party retiring on board its respective boats.

One boat carried the Earl and Countess of Belmore, Miss Brooke and two servants; another carried the Reverend Mr. Holt, Lord Corry, and the Honorable Henry Corry, with a servant; the third carried Captain Corry and myself, with a British tar for our servant, and the Nubian interpreter; the fourth carried the cook and one of his lordship's servants, as superintendants. By this excellent arrangement our comforts were neither few nor small. Each party breakfasted at its own time on board its own vessel, and at sunset we stopped for the night, landed, spread our mat on the bank, sat down happily around it and dined. But I am anticipating.

It was our intention to have sailed at an early hour the next morning; but on giving directions for that purpose, it was discovered that the colors had been left behind at Assouan, and it was impossible to sail without them: they were our national banners, the badge and ensign of our country, which we were determined to display, wherever wind or wave should carry us. This was but a slight

detention. Early next morning a trusty British tar was despatched with a guide back to the vessels, to bring the flag which he had often defended. He returned in a couple of hours; but other delays occurred, which afforded us an opportunity of examining the village and the small patches of cultivation immediately adjoining, and conversing with the natives. The men here generally go armed with long shafted spears, and have a knife concealed in a sheath, tied round the biceps muscle of the left arm; this they use with great dexterity, and put much confidence in it when they come to close quarters, and he that attempts to wrest it from the one hand, unless he look sharp, will probably receive it from the other before he is aware. On entering Nubia we were advised by our friends not to go ashore without our arms, and found it a sound and wholesome advice. The women at Embap wear the same costume as at Elephantina, and though black are comely; and this little village could produce two or three sable nymphs that in form and feature would bear a comparison with the average of European beauties. They are remarkable for the same size of arm; and I was surprised to see many of them with earth upon their heads, which is a token either of mourning, or piety.

At eleven o'clock, A. M. having wound up our concerns on shore, we spread our sails and banner to the wind, and with a favorable breeze began to

stem the current of the Nile. The scenery around was delightfully picturesque, though nought of vegetable growth met the eye. The shattered mountains of granite and basalt rose in black and awful grandeur on either side. Two immense heaps of stony fragments occupied the centre of the stream, and, while they narrowed the passage, increased the rapidity of the current, and made it difficult for us to proceed. The breeze was fresh, but our sailing tackle was frail, and for some time we struggled hard, doubtful whether we should stem the current, or, breaking the cordage, yield to its impetuosity. Fortunately all held out, and we weathered with safety the outposts of the cataract. The island of Philoe, like a paradise in the flood, with its majestic ruins, immediately burst upon our sight. We passed it on the west, admiring its majestic propylon, and long ruined wall that stretched along the side of the island, to defend it from the encroachments of the river. Passing the island, we opened a beautiful verdant plain on the eastern bank, at the southern extremity of which, backed by the contiguous mountain, the whitened dome of a ruined mosque received our admiring eyes from the monument of Philoe. This was once a scene of splendor and devotion, as it is now of poverty and wretchedness. On the western bank all is rock and sand.

Advancing a little we found the agriculture improve. The banks were cultivated down to the water's

edge, and the new springing grain looked fresh and beautiful. We passed on the east bank the small villages of Teek, Tingar, Mahadar, and Ellwa; on the west bank Kaisar, Koolatol, Toonoli, Shemptuluacké, and Baahara; and at Psheer, about three o'clock, P. M. we stopped for the night, having travelled about eight miles. The villages as far as we have seen, are small and poor, the huts are generally round and ill constructed, inferior to those in Egypt. They are built along the edge of the mountain, and are nearly concealed from view by the high growth of the dhourra, which covers the narrow cultivated strip of land that stretches along the edge of the river. Several of the natives came down to us in the evening, bringing with them pigeons, fowls, lambs, eggs, and other commodities which they wished us to purchase. They spoke the Berberi language, and made an apology to us for not being able to speak Arabic, which, if they had, we should not have been much the wiser, knowing but little more of the one than of the other. In the Nubian language the dove is called courrou, the head ourk, the tail ayouk, the eyes missi, the feet asseer, the wing aneer, the breast took, a hen derbat, a chicken haroush, a pigeon minna. I made a considerable collection of Nubian words, which it was once my intention to have published; but, with the exception of the numerals, I shall not trouble the reader with any more of them.

One, weirou; two, oōu; three, toscou; four, kehsi; five, deedeu; six, goodiu; seven, calladiu; eight, idou; nine, isco; ten, deemi; then for eleven, they say ten and one, deemi da weirou; for twelve, ten and two, deemi d'oōu. Above twenty their numerical words are Arabic. Thirty is telateen; thirty-one, telateen da weirou; forty, arbeen, &c. Any man that sets determinedly about learning a language among the natives, will soon succeed. Ten words an hour, which he may easily learn, will, in a short time, give him all the vocables they possess, and by a little practice they will present themselves to his memory when he has occasion to use them.

On the morning of the 8th, we set sail about half past six o'clock. The same cultivated scenery prevailed along the banks of the river, with a constant succession of small villages skirting the base of the mountain on each side. Before reaching Deboudy, which is on the east bank of the river, the country widens a little, and round the temple is a beautiful cultivated spot. The temple itself stands in the midst of sand, at a short distance from the village, which is also called Deboudy. At Gressgalla, another small village on the east bank, we stopped for the purpose of obtaining fire-wood, which the natives readily brought down to the bank. There is a number of piers or break-waters at different distances, built into the water on both sides of the

river, evidently for the purpose of protecting the bank, and preserving to the Nubians the small portion of arable soil which they possess. In many places much of their land seems to have been formed or collected in this way, for the piers run from the mountain, a little way under the level of the cultivated soil, into the river. The cultivated soil is now above the level of the river, so that there is little or no inundation, but the land is irrigated by the Persian wheels, which are in great numbers, and constantly at work day and night. Round Seyalla the country is also well cultivated, and of tolerable extent. Here the natives brought us down poultry, which they were anxious that we should purchase, and, on being refused, went away without abusing us, which was a higher degree of civilization than we sometimes met with. The bank at Abiscou, on the west side, is low and sandy, and covered with a great profusion of large masses of black stone. This is peculiar to the whole range of mountains in Nubia, on both sides of the river, from Assouan inclusive, every where the surface is blackened as if from the action of fire or smoke; not only the granite and basalt around the cataract are of this description, but the white sandstone exhibits the same appearance. Many people contend that this is from the action of fire. The opinion is unworthy of serious consideration; but I am unable to state whence the color arises.

About half an hour after sun-set we stopped at Gartaas, having travelled between 18 and 20 miles, and dined on the bank. After dinner we found our way, by the light of the stars, to the ruins of a contiguous temple, which is quite near the river, and a few small dry stone and mud huts at the foot of the mountain, dignified with the name of the village of Amăda. Nothing remains of this temple but the portico, and part of the substructions on a level with the ground. The portico is but coarsely built, and hardly contains any hieroglyphics. In the course of this day's sail we passed, on the east bank of the river, the villages Saga, Gemmell, Meedalgou, Deboudy, Beeren, Gressgalla, Seyalla, Coolla, Dehmeet, Gebirky, Gamlé, Gassr; and on the west bank, Goaltou, Dashee, Gambou, Mariss, Merkoss, an island, Abiscou, Dehmeet, Kooroomy, and Gartaas. I may mention, once for all, that sherghé means east; and garbé, west.

On the 9th, we set sail at half past six A. M. with a pleasant breeze, and soon passed the ruins of another temple on the west, and a pier projecting into the river. The current here is unusually rapid, the water much clearer, and the rock on the shore appears to be sandstone. Excellent crops of dhourra, which the people are reaping. The barley, lately sown, is springing up a rich and healthy plant, under the bank almost close to the water's edge. There is no apprehension of rain or swell.

ing of the river, to injure the growing crop; so regular is the march of nature in this climate, that the natives can speak with certainty of the weather of to-morrow, yet they will not do it. If questioned about futurity, how little remote soever it may be, their reply is, "God is in the knowing of it:" and in their language, the future and the present tense are the same. Between Gartaas and Hindaou, the country has a barren appearance; the soil is shallow, and the rock crops through it in many places, and approaches the river on both sides. Round Hindaou it opens a little, and the ruins of an ancient temple present themselves in a picturesque situation; after which, the mountain comes close to the river's edge on both sides, and is called Djibl Baheety. Passing this, we open Kalabshi; here the horizontal sandstone commences, and again the cultivated soil adorns the banks of the river, and the people were busily engaged in the labors of the field. We reached Kalabshi about eleven o'clock. The term applies to a whole district on both sides of the river; but the temple, and village of that name, are situated on the west bank, and near to the river. The character of the people here, we had previously learned from our friend Mr. Belzoni, who cautioned us to beware of them, and to avoid passing the night in their village, if possible. The boat of the noble traveller was considerably a-head of the rest, and on making the land crowds of the

natives came down from the village, armed with spears; this was what we were prepared to expect, knowing it to be the custom of the country, and in no ways indicative of a hostile intention. His Lordship landed immediately, and no sooner had his foot touched the ground than one of the youngsters, armed with his spear, boldly stepped forward, and demanded a baxiss; others were standing by, ready to prefer a similar request, and apparently resolved to regulate their conduct by the answer returned. "I am going to take a view of the temple," said the noble visiter, "and will give you a baxiss when I return to the vessel." This had the desired effect, they continued perfectly quiet without manifesting the slightest symptom of annoyance or disrespect, and, showing him the way to the temple began to apologize for not being able to speak Arabic. His sword and pistols, and Turkish costume, rather made them falter. They did not know well what to make of him; wherever he went they followed, calling out, "Turké tayeep, Arabé maphish:" "a Turk is a good man, we cannot speak Arabic." Perceiving that the natives were not inclined to be troublesome, his Lordship returned to the vessel to take Lady Belmore ashore. By this time the rest of the boats had come up, and we all landed to the south of a large strong embankment, and proceeded to inspect the temple in company.

This embankment is raised high towards the Nile, like that which we have mentioned in the island of Elephantina, and forms a regular and extensive platform in front of the temple. It is joined with the high wall by which the temple is surrounded, and would form no contemptible defence against the incursions of foes, whether approaching it by land or water.

This temple appears to be more modern than any in Egypt, and is built on the same plan. It is fronted by a magnificent propylon, 120 feet long, 24 feet broad, and about 50 feet high. The globe with serpent and wings is sculptured over the door, but there are no hieroglyphics externally, and the whole has an unfinished appearance. The passage through the propylon has suffered much from violence, and the dromos or peristyle behind it is one heap of ruins; the stones of which are as free from soil, as if they had been cut only a month ago, and had never been built. There have been six columns on each side of the dromos, or peristyle, only one of which is now standing, and that is on the left hand side. The globe with serpent and wings is also over the door, within the propylon, and immediately below, are two rows of hieroglyphics. To the left Osiris is seated, and presented with offerings; and to the right, Isis, in the same posture, shares the same honor; and thus through-

out; as if one side of the temple had been appropriated to the worship of Osiris, and the other to that of Isis.

Turning to the pronaos, we have the same ornament, the globe with serpent and wings, over the door; on each side of which are two columns engaged half way up in the wall, having the palm, the doum, and the lotus leaf for the capital. The passage from the pronaos is not ornamented on either side; this still marks the unfinished state of the temple: throughout the whole of Egypt I did not see one instance of it. The passages are almost always adorned with the sacred Tau, and the sceptre of Osiris, emblems of the divine protection and power promised to the votaries of the gods. There are two columns standing on the left hand; there have been two also on the right, which are entirely overthrown. There is here a remarkably well cut table of hieroglyphics; and offerings are presented to a human-headed, a hawk-headed, and a ram-headed deity, and to single-handed Mendes, armed with the scourge. Isis is represented nursing a child, and in different places she is seen in company with Horus, bearing her lotus-headed sceptre, and attended by a hawk-headed, a ram-headed, and a dog-headed deity. To the pronaos succeed three spacious chambers, two of which are nearly of the same size, being about twelve paces long, and six paces wide; the third, or middlemost, is rather

smaller. Passages go off from them into side chambers, the same as at Denderah. Along the walls of these chambers the figures are generally painted red and blue, some also remain of the natural color of the stone. The figures in red are the objects of least consideration, and are exhibited as presenting offerings to the figures in blue; this latter we have already stated to be the sacred color belonging to the deities, being the celestial hue of their native sky. The russet, or red, are generally understood to represent the Egyptians. In the innermost apartment the figures are greatly effaced, but there is one of singularly good execution, a female seated in a chair, holding in her left hand the sacred Tau, adorned with a rich necklace, bracelets, and a profusion of ornaments; close to her is another female, equally superb in her attire, but inferior in feature. There are frequent exhibitions of Osiris, under the human form, seated with his sceptre in his hand, and presented with offerings, and of Isis with her lotus-headed sceptre, enjoying equal marks of deification. The form of worship pourtrayed on the different chambers in this temple, is the same with that which we have seen on the temples in Egypt, but the countenances, both of the gods and their worshippers, are different. From the stones and walls I copied several inscriptions, but I find they are unimportant, and shall not therefore lay them before the public.

Having taken a survey of the temple, we directed our attention to the natives, calling upon them for coins, and such antiquities as they had to dispose of. This at once broke the spell of our being any longer considered as Turks; the followers of Mahomet care for none of these things. However, it made the party be regarded in a light quite as friendly as before. The people gathered round us, presenting Roman coins, beads, and vitrified rings, most of which were good for nothing. We purchased a few of the best, and, having ended our traffic, got on board our vessels, and immediately set sail, having remained exactly one hour at the temple.

Before setting out, orders were given to the interpreter to pay the promised baxiss to the person entitled to receive it. This he in the mean time pretended to have done, but afterwards acknowledged that he had not, alleging, in his justification, that the people at Kalabshi had used him ill, and had attempted to rob him of his coat. This was no excuse; and he was given to understand that there is a great difference between resenting the treatment offered to himself, and obeying the commands of his master; these two ought never to be mixed up together. Keep faith with all men, and scrupulously so with savages among whom you travel. The master's word is sacred, and never ought to be compromised on any account or pre-

tence whatever, but strictly and unequivocally adhered to. This reasoning, however, touched on a point of feeling that was far above the comprehensions either of the interpreter or the people of Kalabshi; the latter of whom forgot their promised baxiss in being well paid for their antiquities, and the former thought he had justly punished them for their insolence, in withholding from them the promised boon of his master.

Captain Corry took an observation on the temple of Kalabshi, and found the latitude 23° 33′ 16″ north, and the longitude 32° 45′ 47″ east. The same scenery continues; the rock is sandstone on both sides of the river; the cultivated soil is narrow, but in good crop. We held on our way as far as Abhoar, where we stopped at sun-set, on the west bank of the river, having performed about 25 miles; during which we passed, in the course of the day, on the east bank, the villages Sandâp, Al Bahâp Horahma; on the west bank, Hindaou, Kaifé, Djibl Baheety, Shema, Toombara and Amnalla, both islands, Hartoom, Kalabshi, and Abhoar, near to which we remained for the night. The name of this place comprises the district on both sides of the river. and is nearly under the tropic.

Immediately after landing, we were surprised and delighted with a flight of birds, which we discerned at first like a thick dark speck in the heavens, which gradually enlarged as it approached, and discovered

at length the array and order of their flight. They wheeled along their airy movements in the form of a semicircle, enclosing within itself numbers of smaller circles, the component parts of which were constantly shifting their relative positions; advancing to the front, as if by a sudden impulse, then falling back to the rear, alternately occupying and giving place to others. The lively competition was constantly maintained, each of them every instant passing or passed by his fellow. All was grace and harmony, not one discordant movement throughout the whole array; every thing appeared as if regulated by a preconcerted plan, in which every member understood and performed his part with freedom and precision, alike the subordinates and the superiors. They were too high in the air for us to hear any noise from the steerage of their wings, or to know what species of birds they were; but we judged them to be cranes. They held on their steady flight from north to south, following the course of the river, as far as the eye could accompany them.

On the morning of the 10th, we resumed our voyage at six o'clock, with a favorable breeze. The sky was without a cloud, and the narrow strip of verdure along the bank of the river, lined with the palm, the sycamore, and the acacia trees, was delightful, perhaps the more so from being confined. The mind was not expanded, but pleased, and gazed

with rapture on the growing plant fresh from the shades of night. About eight o'clock we passed Wadi Teefi on the east, and Dandour on the east and west, steering south south-east. At twenty minutes past nine we stopped at Gasser, on the west bank of the river, to take a view of a small temple which is quite contiguous. On approaching it by the river, the first thing that arrested our attention was the lofty propylon, or gateway, looking over a cella between it and the river, and apparently of recent construction. On reaching the spot, however, we found that that which at a distance appeared to be the cella, was merely an enclosed square between the temple and the river, and which was, probably, meant to have been filled up with earth and stone, to form a platform like that at Kalabshi. The temple itself is behind the gateway, is very small, and seemingly a fabric of more ancient date.

On the front of the gateway, facing the east, there is the usual ornament of the globe, with serpent and wings, over the door; and down the sides, in four separate rows, Isis and Osiris are presented with offerings, besides numerous hieroglyphics, expressive of the devotional feelings of their votaries. One offering is a globe surmounted with a crescent; another is stems of the lotus tied together like a garland, as long as a walking-staff. There is no ornament on the sides of the passage, which marks

the unfinished state of the temple. It has two columns in front, one on each side of the door. The usual ornament over the door has been defaced. On the left Osiris receives an offering, which resembles a smallfeeble Harpocrates, presented in a charger; the second row is destroyed; in the third Isis is presented with a stem and flower of the lotus; and in the fourth a row of them is carried round the base, as that mentioned on the front of the gateway. The right is entirely occupied with representations of Osiris and hieroglyphics. On the outside of the north wall of the temple, offerings are presented to Osiris and Isis, and the god with the ibis' head is placed as a companion to the goddess with the lion's head, probably to denote, that as man became wise, woman became strong, and asserted her rights in society. On the southern wall of the temple similar offerings are repeated to Isis and Osiris; here again the latter is presented with the little squat Harpocrates in a charger, as already mentioned.

Within the temple, the vulture with outspread wings is pourtrayed along the ceiling; and along the walls offerings are presented to Osiris and Isis. Here we observed one difference,—that the sceptre of Osiris is bound round with a serpent, as is also the lotus-headed sceptre of Isis. This is the first place in which we saw the sceptre entwisted with the serpent, and we are disposed to give him credit

for having been the Egyptian god of physic as well as of husbandry. A door enters into this chamber from the south, near to which is a Greek inscription, which we had not time to copy, nor even to ascertain its meaning; the second chamber has very little sculpture or hieroglyphics; and the third none at all, excepting the globe with wings rudely carved over a recess resembling a fire-place, but which was probably meant to serve as a door of communication between this chamber of the temple and a small cave that is coarsely hollowed out in the rock behind. The wall by which the two were to have been joined has not been completed, and the whole temple appears to have been left in an unfinished state.

At ten o'clock we returned on board, and again set sail. Lord Belmore and several of the party remained ashore, and walked along the bank, to shoot pigeons and partridges, of which there was a great profusion, particularly that which is called the partridge of the desert, which is so like the sand in color, that it required a practised eye to discover them even at a short distance. The valley widens considerably, and crops of dhourra prevail, which the people are reaping with the sickle, a sort of crooked knife, exactly the same with that which we see in the hand of Osiris, and more like the instrument called a hedging-bill than our common reaping-hook. Both yesterday and to-day the sky was streaked with light flocculent clouds during the day, but at night re-

markably clear and pleasant; not dew perceptible either in the mornings or evenings. The sandstone rock still accompanies us, but very black on the surface, as if it had been exposed to the action of fire. The sandstone of which the temple is built is much iron-shot.

Piers or breakwaters still continue. About eleven o'clock we were becalmed and tracked up the river, for about half an hour, when we made fast to the bank for the rest of the day and night, at a village called Maria, on the west bank; but there are several villages of that name on both sides of the river. The alluvial land is very narrow, and the mountain not above two hundred yards from the river. There is no line of graduation of the rock into the cultivated land, as in the generality of oases in this and other countries; the two are as distinct in their juxta-position, as land and water. At noon an observation was taken for the latitude, which was found to be 23° 20′ 57″, twelve miles south of Kalabshi, and 6′ 42″ within the tropics. The male population here go almost naked, the children of both sexes entirely so. On landing, I walked towards an old man about fifty years of age, who was reaping dhourra. On my approach, he laid aside his sickle, and placing his right hand on his heart, held it out to shake hands with me. I did the same, and laying hold of his hand gave it a shake, disengaging his hand from

mine, he applied it to his heart a second time, and again held it out, I did the same, and again laid hold of his, and so a third time, when we gave each other a hearty shake, and laughed at not being able to express our mutual satisfaction. He was perfectly naked, not even provided with the small bit of rag usually worn round the waist. I did not much mind seeing the young thus exposed; their plump and lusty sinews seemed to court exposure, and met the eye under a less revolting aspect: but the sight of the happy old man naked, and toiling for his bread, affected me with compassion for his condition; and made me feel that poverty, and not inclination both made him work, and deprived him of the covering which decency required, while the presence of others similarly circumstanced prevented him from feeling his exposed situation. This man had been plump and of a full habit in his youth; but time had shrunk up the jolly rotundity of his frame. The skin only retained its former dimensions, and hung in loose flakes round his back and loins. I never saw such a superfluity of leather on any human being. Few of the females appeared, but such as did, were properly clothed and veiled, and their thick bushy hair covered with an oily net to protect it from the sun. The whole village consisted of twelve miserable dry stone huts, such as in this country a shepherd boy herding half a dozen of sheep or goats on an

acre of ground would build for his amusement. In Nubia the wants of the people are few, and they are as sparingly supplied. We procured here some sheep and fowls, and were anxious to have purchased two round shields with high bosses, made of the skin of the crocodile; but they had been made for a chief who lived beyond the mountain, to whom the courier was bearing them, and were not to be sold. The mountain here is extremely low, not above 100 feet above the level of the Nile. I ascended to the top of it to obtain a view of the environs, which, as far as the eye could reach, are barren rock and sand; yet a footpath passed over the mountain, leading, as I was informed, to a friendly village, at a considerable distance. I can hardly conceive human beings living in a more destitute state, and apparently happy, than the inhabitants of this village. They are mere animals, or vegetables; they have merely a subsistence, scanty, but apparently wholesome; of the name of learning, or luxury, or mental enjoyment, they never heard; but they laugh, smoke, and pray like other Moslems. In the short course of this day's sailing, we passed on the west bank, the villages Dandour, and Gassr, and on the east, Wadi Tifi, and Mooroaou. On the 11th of December we set out again at an early hour, with a favorable breeze, steering southwest; during the whole of yesterday there had been considerable easting in our course. About nine

A. M., we passed out of the district Maria, into that of Kishi, and in a short time came to Diarfissen, where, as there was no wind, and the sailors were tracking the boats slowly up the river, Captain Corry and I landed, and ran to the mountain to take a view of a ruined temple which is cut in the rock, and is apparently of a very ancient date. Two columns remain on the outside of the pronaos which had been built in front of the rock, and seems considerably more modern than the excavated temple. Within the pronaos there have been four columns on each hand, five of which are still standing, three on the one hand and two on the other. They have been mummy shaped, resembling the human body: such columns frequently occur both in Egypt and Nubia. They have been called Hermes' columns without any sufficient reason; and are probably the original of the caryatide columns. The area is about twenty paces long, and twelve paces wide. The front of the rock is covered with sculpture, and hieroglyphics, which are now much defaced. A spacious door-way leads into the temple, which is very magnificent, and far beyond any thing that we had been led to expect. Indeed our friends in Egypt had not mentioned it to us, and we had none of the books of the late travellers in Nubia along with us. The first chamber is about 14 paces long and ten paces wide. There are three noble statues of Osiris, about twenty feet high, up the middle on

each side; he has a high head-dress, a square beard, and his hands, holding the crook and scourge, are crossed over his breast; his limbs are swollen and gouty-like. Behind these statues, on the right hand, and on the left, are four niches cut in the rock about six feet square; each of which contains three statues standing erect, all of them different and considerably disintegrated. Those in the middle of the room already mentioned, are very entire, and have been painted red. From this we passed into the second chamber, which is about eleven paces long and five paces wide, and contains two square columns, one on each hand, as you advance along the middle of the room. From this we passed into the third room, the sekos or innermost apartment, which is about five paces long and three and a half paces wide, in the middle of which there stands a stone altar, about three feet square. Behind the altar in the farther extremity of the sekos, are four statues hewn out of the rock; they are in a sitting posture, and are very entire. One of them holds the sacred Tau in the left hand, and another has an ornament like the binding and joining of the robe in front, which descends from the breast down to the feet, which, as usual, are bare. The other two have no particular characteristic. The whole of the interior of this most interesting and magnificent temple is covered with sculpture and hieroglyphics, the greater part of which has been

painted red, and is now much defaced. The whole length of the excavation, from the door into the rock to the four sitting statues in the extremity of the sekos, is 27 paces; and the greatest length of the rooms crosses the length of the temple. We had but a short time to muse on the relics it contained; the boats were a-head of us, and it behoved us to follow. As we passed the village of Diarfissen, on our way to the river, the shiekh, a portly well-dressed good-looking sable, came running out with half his people at his back to beg for a baxiss, to which he was no way entitled. We had given him no trouble, and had not been indebted to him for the smallest service; we might have withheld it; but he was importunate, and might have annoyed us. A couple of piasters stilled the Typhon within him, and we were not much the poorer. It is better to sacrifice a little than quarrel with savages, who seem to think they are entitled to damages the moment that the stranger sets a foot on their soil; not recollecting that the firman of the Pasha, to whom both they and the temple belong, authorised us to travel in any part of his dominions. We soon overtook the boats, and got on board without any farther interruption. The latitude of Diarfissen is 23° 17′.

A little higher up we entered into the province of Gastamné. The cultivation disappears from the banks, and the yellow sand from the desert is drifted

into the edge of the river. By this time two vessels of the country, of the same description with our own, excepting that they had no cover to shelter them from the sun, were sailing in company with us. One of them, commanded by an Arab, manifested a disposition to annoy us: he came alongside of our vessel, and, as if seeking a pretence for a quarrel, seemed desirous of running us on the bank; the wind was in his favor. Captain Corry, who at that time happened to be without, desired him to hold off. Perceiving that the Captain had only a sword in his hand, he persisted in his course, and, with a smile of defiance, laid his hand upon a musket which lay by his side, intimating that he was the better armed of the two, and could reach him from a greater distance, and with as certain effect. Captain Corry called for a pistol, which was handed him immediately; and an English sailor made show with a musket in the fore part of the vessel, which the Arab no sooner perceived, than he instantly pulled up the helm, and sheered off to the other side of the river, and rid us of his disagreeable company.

The river here is very broad, with a good deal of cultivation on the east bank; on the west there is an extensive field of yellow sand, and a thick row of acacia trees skirting the edge of the river.

About one o'clock P. M. the appearance of an

ancient gateway, rearing its head above the sand on the west bank, attracted our attention. We landed and went up to it, and found that it really was what at a distance it appeared to be. The usual ornament of the globe with serpent and wings is sculptured over the entrance, and a number of detached stones lying about. Whatever more of the building remains it is impossible to say; all is buried in the sand.

A little above is the village of Gastamné, on the same side of the river, built upon the yellow sand. It consists of about thirty small dry stone huts plastered over with mud, and covered with branches of the palm-tree, or stems of dhourra, and, compared with the other villages that we had lately passed, it had an air of comfort superior to any of them. The men were abroad after the pursuits of the field, and their sable dames were sitting in groups at the doors, basking in the sun; their heads were covered with oiled nets, and their faces unveiled. They were engaged in netting, working bracelets, stringing beads, or preparing different articles of dress. We asked them for butter and eggs, to which they civilly replied that they had none, but without veiling their faces, or in the least discomposing themselves. Here we saw abundance of acacia and beautiful Thebaic palms, enclosing a delightful well cultivated semicircular spot of ground on the opposite bank of the river. At the end of the village is a fine large spreading sycamore-tree, with a seat

under it,—the scene of morning and evening coteries before the laborer departs, and after he returns from his toil. I sat down under the shade for a moment's rest, and in the mean time was amused by seeing two people throw a long piece of wood into the river, and place themselves across it, with their hands and feet in the water, and thus ferry themselves over to the other side with the most perfect facility; when over, they pulled up the piece of wood on the bank to serve them when they should have occasion to return, and walked about perfectly naked. How like to beings of an inferior race! How our clothing, that originated in our misfortune, now seems to exalt us! We now got on board, and crossed over to the other side of the river. This is the first time, since we entered Nubia, that we sailed up the east bank. There is an extensive sandy plain on the west, over which we descried the lofty and picturesque propylon of the venerable temple of Dekka, near to which there is a small village of the same name; we passed it at sun-set, and made fast for the night at the village of Allâghi, on the east side of the river. Lord Belmore, whose boat sailed faster than our's, was up earlier, and spent several hours at the temple, and spoke of it in the highest terms of commendation. It is covered with sculpture and hieroglyphics, like the other temples, with inscriptions in the Coptic character, which seemed, from their position and corresponding

size, to be translations of contiguous tables of hieroglyphics; there is also a number of Greek inscriptions, which appeared to his Lordship to be of a date greatly posterior to the building of the temple, or the sculpture of the hieroglyphics. His Lordship observed among the hieroglyphics the winged globe, which, though frequent as an ornament, is rare as a character. The people were quite savage and outrageous, and demanded a baxiss in the most ferocious manner, with daggers in their hands, little aware that instruments of terror or threats were the most unlikely of all expedients to prevail upon their noble visiter to comply with their requests. In the course of this day's sail we passed, on the west bank of the river, the villages Diarfissen, Gastamné, Hanjaria and Dekka; and on the east bank the country was named Gastamné, Hanjaria, but no villages, except Shalleep. The mountain was named Djibl Haiati.

After a comfortable night's rest at Allâghi, we set sail at an early hour next morning. Nothing can exceed the beauty of the mornings and evenings in Nubia. The air is light and clear, and cool, and all the senses, as if bathed in the breath of heaven, cling with rapture to every blade of grass, or every opening plant. During the whole of yesterday the sky was without a cloud, and in the evening the constellations were particularly bright. All of us had seen the sky of Italy and Greece, but for bright-

ness, the nocturnal sky of Egypt and Nubia surpasses them all, as much as they do that of England. Many a pulmonic patient, who feels his sickly fabric chilled and pierced by the snow-winds of Vesuvius, would be soothed and healed by the unirritating and balmy air of Egypt and Nubia. Nor is the distance so appalling; it only seems far to those who have not tried it. The traveller will go in a shorter time and with less fatigue from Marseilles to Alexandria in Egypt, than, at an average rate of travelling, he can go by land from Geneva to Naples. The accommodation is always good, and there is no chance of incurring fresh exacerbations of disease; all the way up the Nile he carries his house along with him, leaves it, and returns to it when he pleases. His mind is constantly engaged with the unremitting succession of new and interesting objects that occur in every step of his journey, and that without one single circumstance to discompose or annoy him; every where he can purchase, at a moderate rate, such articles of provision as are necessary for his comfort, excepting wine, and that he can easily carry with him from Alexandria and Cairo. His medicines he ought to take from London.

Shortly after setting out this morning, we passed a bed of gravel on the east bank of the river. This is the first time that we had seen any thing of the kind on the banks of the Nile, which generally con-

sist of a black deep loamy earth. The country on the west is now cultivated and flat. We passed by the island Zrar, and a village on the west bank named Fadeena; near which, we were told, are the ruins of an ancient temple, but too low to be seen from the river: the sandstone still continues. For a little above the island of Zrar, the country is remarkably barren; but the cultivation soon commences again, and both hand-buckets and Persian wheels were busily at work. Two men placed in a niche raise the water from the river in buckets, which they empty into a reservoir; the water-wheel, placed a little higher on the bank, takes it up, and sends it in streams as they are conducted over the country. I ought to have mentioned, that as we approached the south end of the island of Zrar, we saw a species of mirage, the light flooding over the low sand of the island, resembling the undulations of the sea; it seemed to move in the same direction with us, and disappear as we approached it, being most strongly perceptible where the sand came into contact with the green edge of the new-sprung grain. Here the rock and stone look particularly black, and small insulated mountains spring abruptly from the flat surface of the surrounding sand, to about the height of 100 feet; their black and sturdy form, like the monarch of the sandy world, evinces a striking contrast with the yellow sand at their base, whose origin would puzzle us, did not the golden

colored interior of the rock claim the vagrant for its own.

We landed at Maharaga, by the advice of our Turcoman, completely armed. The temple is close to the river. The inhabitants came round us, armed with spears mounted with iron on both ends. They offered us no molestation, not even so much as to ask for a baxiss, which was quite unusual; indeed, I believe this is the first time in Nubia that we missed the demand. The temple is very poor, and hardly worth visiting; it has neither sculpture nor hieroglyphics, and, from a number of Greek paintings on the wall, seems to have been at one time used as a Greek church. Another building close to it, between it and the river, appears to have been used for the same purpose, and there is a figure of Isis painted on the north end of the wall. She is dressed in long loose robes, with the moon and crescent on her head; her hair hangs down loose and dishevelled; she is seated on the ground under a scraggy tree, and Horus at a little distance is running up to her, with his hand stretched out, going to present an offering, which seemed to be a small pitcher of water. There are two or three other figures; none of them appear to be ancient Egyptian, and were probably executed in the Christian era.

A little higher up we saw five relays of hand-machines for raising water, placed one above another on the bank, and all at work. Still farther

on, the sand is blown close in to the river on each side so only a small strip of about 10 feet broad is cultivated on the west bank, and that very irregularly; the acacia tree still abounds. The greater part of this day it was a dead calm, and the sailors being tired with tracking up the vessel, we stopped at one o'clock P. M. in order that they might dine and repose themselves, and remained all night. The rock here is about 60 feet high, still sandstone; I ascended to the top of it, and as far as the eye could reach, nothing fell under the view but rock and sand. There is no village in the place where we stopped; but several men came down to us from a distance, from whom we learned that the tracks of the animals, which here marked the sand in such profusion, were those of the gazelles, which, they said, remained in the desert during the day, and at night came down to the river for drink and forage.

About seven o'clock next morning, the 13th, the sailors again began to track. The sandstone rock on both sides the river is now of a much redder color, and the banks again well cultivated with fine fields of dhourra, which the natives are reaping; the mountains are higher on the east, and at a greater distance from the river. Here we observed a crowd of people collected near a village, and, by communicating with a native on shore, were informed that it was a wedding. We saw several of the guests armed with swords and shields; they

danced, and capered about, striking their shields with the swords, keeping time to the beat of the tambour, the only musical instrument that was perceptible, and indeed the only one that the Nubians seem to care about. Breakwaters, built on the edge of the river, as above described, still continue; the Thebaic and date-palm are in great abundance. Here we saw a crocodile, which our eyes had not encountered for some time; we fired at it, without effect. In the forenoon we were becalmed; in the afternoon a breeze sprung up, and we glided pleasantly along the eastern bank. The mountain here rises higher, and approaches nearer the river. We crossed over to the west, and at the village of Madyeeg made fast for the night. Here there were only three temporary houses made of palm-tree mats; they contained an equal number of families, whom we found extremely civil and unobtrusive. In the course of this day's sail we passed, on the east, the villages Barde, Hally, Wadi Emkemmet, and Hosseg; and on the west bank, Noubât, Shemamalouka, Sambal, Amishegl, and Millahat.

The food of the Nubians, generally speaking, is milk, dhourra, lentils, and lubya, a kind of sallad. In the morning, on ascending to the houses on the top of the sand-bank, I found one of the females mashing the scarcely ripe dhourra between two stones, preparatory for breakfast; perceiving me look attentively at the operation, she offered me a

piece of the mash to taste, which I did, and found it extremely palatable, and could have breakfasted upon it with pleasure: sometimes they boil it with milk, and it is then considered as a great and expensive luxury.

The calm continued all night, and next morning, the 14th, till about ten o'clock, when a light breeze sprang up, and we immediately got under weigh. The rocks on the east bank are high and peeked, and much blackened by the action of the sun and air. There is but a very small strip of cultivation along the edge of the river. On the west bank, a low dark horizontal flat, with patches of yellow sand drifted in from the mountains, in different places, with a similar strip of cultivation along the river, and the natives move from place to place as their cows or asses want provender. Yesterday our course had considerable westing in it, but we had no meridian observation. About half past twelve we landed on the west bank, to see a ruined temple, but found that we had been misinformed, having passed it nearly an hour before, at a place where we observed something like two statues rearing their heads above the sand. Both sides of the river are now become extremely uninteresting, with merely the relief of solitary palm trees growing here and there. We had been becalmed for some time, and the sailors being tired with tracking the vessels, we stopped for an hour, that they might

dine, and refresh themselves. Their dinner consisted of boiled lentils, and a little salt, which they had now plucked up sufficient courage to beg from us, having never had any of their own. This was by much the hottest day that we had experienced since we entered Nubia; but having unfortunately broken all our thermometers, I am unable to state the degree of heat. During the hour that we stopped, we did not move out of the vessels, in which we found great benefit from the shade. At half past two we again commenced tracking: the surface of the west bank became higher, with a prodigious quantity of yellow sand, blown into immense heaps. The east bank is considerably lower, but cultivated only on the river's edge. A little before sun-set we arrived at a comfortable looking village, on the west bank of the river, called Anâp, or Wadi Gassl Anâp, where we stopped for the night. This village consists of about a dozen of houses, constructed of mats and stones. It is new and comfortable-looking, more so indeed than any we had met with since we entered Nubia. The cattle too were well housed, and, like their masters, sheltered from the heat of the sun. The agriculture too was well attended to; the growing crop was free from weeds, and well watered. The dhourra had just been reaped and threshed. On our way up to the village, we passed over a threshing floor, where two strong good-looking young women were engaged in

winnowing the newly-threshed grain, by raising it in baskets and falling it gradually before the wind, which had got up a little in the evening. On our coming up to them, they covered their faces with their veils, and replied in respectful, but feeble and tremulous tones, to our salutation of "Salâm Alēi-kum." All the time that we remained with them, they kept their baskets on their heads, and abstained from working. They spoke Arabic remarkably well, and were not so dark complexioned as the generality of Nubians. As soon as we left them, on our road to the village, they again commenced their labors, which they plied as long as light continued to serve them.

Here we wished to purchase milk, eggs, and sheep. It was about sun-set when we entered the village, and perceiving a number of hens gathering round a comfortable door, we inquired of a respectable looking middle-aged woman if she had any eggs for sale, she replied in the negative. On our expressing our surprise, and pointing to the hens at the door, she immediately rejoined, "Yes, it is very true, I have a number of hens; but I am a widow woman, and have five children, who eat all the eggs every day." The children were clinging round her; the answer was quite satisfactory. Seeing a number of goats and milch cows snugly put up in a shade, we addressed ourselves to her for some butter. Her reply was equally prompt

and ingenuous: "the goats and ewes are milked twice a-day; the children use all the milk, and there is none to make butter of." The tone of candor and simplicity in which the replies were delivered, left no doubt on our minds that the excuses alleged were real; and seeing that she had a mouth for every morsel of food, we ceased to ask any more questions as to what there was for sale. One of the party, struck with the interesting appearance of the family, put his hand into his pocket, and taking out a piastre, gave it to a healthy fine looking boy, who was swinging about with a-hold of his mother's hand, and was a good deal surprised at scarcely being thanked for the present, either by the mother or her son. Money with her seemed scarcely to be an object of value; the necessaries of life are all that people in such a situation require, and these they rear on their own little spot of ground, and have very little occasion for traffic, or a circulating medium. Turning from the widow, we addressed ourselves to others, but with no better success. Whether they really had or had not the articles which we wished to purchase, we had no means of knowing; but we could not induce them to part with them. In this dilemma, it occurred to the noble traveller to put in practice an expedient which he had been informed seldom failed to move the hearts of the Nubians; which was that of sending a present of coffee and tobacco to the shiekh of

the village, and making known to him our wants, which, in the present instance, had the effect of procuring us some poultry, and, if we had found it convenient to remain till the evening of the following day, would have procured us a sheep. But few villages occurred in this day's sail. On the west bank, we passed Saboua; on the east, Hashnaseer, Saboua, and Wadi Gheradâp.

The calm continued all night, and next morning, the 15th, we again commenced tracking at seven o'clock. The rocks on the west bank are now the highest, and approach close to the river. No cultivation; numerous footsteps of wild beasts in the desert: all around is rock and sand, without a tree or a blade of grass, but on the river's edge. It is a most dismal prospect to walk on, or to look on such a field. Removed from the vessels, no human hut, or friendly voice. Man is your enemy, he denies you food, and would slay you for the staff in your hand, or the clothes on your back, as the wild beast would tear you for a drop of your blood. It is like the death of social life; and passing through the vale, man leans upon his God.

The course of the river is now west and by south. We passed the village Halaff Sabeel, pleasantly situated among a number of trees, on the east bank. About ten a breeze sprung up, and the country opening a little, afforded a greater range of vision; but all is black rock and yellow sand. The highest

mountains are now on the east bank, close to the river, all sandstone. At five o'clock P. M. we stopped for the night at a solitary house, on the west bank of the river. In the course of this day's sail we passed the villages Gherouet Wad el Garbia, Halaff Sabeel, Ungouraith, Cogadaf, an island, Hashmelagaba, and Sabadora, on the east; Obedaim, Corango and Malky, on the west.

Next morning, the 16th, at seven o'clock we again began to track. Any wind that we had was now against us. The rocks on the east are still the highest and peeked. On the west is a flat plain of sand about half a mile broad, and raised considerably above the level of the Nile. The sandstone rock is the same as on the east bank, but lower and less peeked. Stopped for the sailors to breakfast opposite to Courousko, where there is a fine verdant well cultivated bank, the people were active and civil, and all armed with spears, and fully clothed, as there was a considerable air of wind which would have been favorable, had our course been southerly; but it was west, and by north. The mountain here is called Agabutelli. We passed an island called Agreep, and came in a little time to the village of Arrega, which stands on the sand, and is surrounded by a mud wall. The ground around it had formerly been cultivated. The river here is very broad, the mountains are more retired, and the prospect more extensive. Palm trees and acacias

abound. The latitude of Arrega is 23° 37′ 30″, about sixty miles directly south of Kalabshi. Our course now lay north-north-west, and we continued tracking till we arrived at Goutna. From this the sailors were aversive to proceed, they had become tired of tracking, and wished to return to Embâpi. However they soon found that their present master was not at all disposed to compromise his bargain, or to be diverted from his purpose by any capricious whim of the Nubian sailors, and accordingly they recommenced tracking. At a quarter past five we were sailing north and by west half west, by compass, and in a little time thereafter we arrived at Fangari, where our information led us to expect that we should find a temple; but we were disappointed, for there was scarcely a house. Here, however, we stopped for the night, at the village Alhamdâd. On the east bank of the river the natives were holding a marriage-feast, with music and dancing, like what we have already described. In the course of the day's sail we passed the villages Arrega and Goutna on the west; and Sangaree, Abrook, Conrousko, Shugga, Haraba and Alhamdât, on the east.

Next morning, the 17th, we resumed our voyage, still tracking. The ground on the east is extensive, well wooded, and well cultivated, and there are many Persian wheels at work. We had previously been informed that the Viceroy of Egypt, who is also the Viceroy of Nubia, had resolved to lay a

tax upon these machines, which are indispensably necessary for the agriculture of this country. The people in Nubia had heard the same unwelcome intelligence, and here one of the natives inquired of us if we knew how much the tax was to be, we told him what we had heard, a dollar per wheel. The farmer replied, perfectly contented, "well, whether it is one dollar or two dollars that his Highness chooses to impose, I am both able and willing to pay it." The west bank is covered with sand; on the east are large fields of the cotton plant under cultivation, and a rich crop of dhourra, which the natives are reaping. The river here makes a sharp turn to the west, and a little northerly, and the traveller comes in sight of Deer, the capital of Nubia, a fine pleasant looking town for these parts; but had I not been told that it is the capital, I should certainly have called it a village. A beautiful plain, well watered and well wooded, stretches down to the south-east along the river's edge, which seems still to be gaining by the kind partiality of the current, which bears upon the opposite side. Here there are two sandy islands in the middle of the river; one at a considerable distance, the other quite near the town. We passed on the east side of both. Deer stands beautifully on the east bank, on a gentle eminence that advances a little into the river. The house of the cachief, which is well

whitened, and two stories high, occupies a conspicuous situation on its brink, and formed a prominent object in the prospect presented to our eyes in the beautiful sail that we had in making the village.

We reached this once Christian town at two o'clock P. M. and as soon as Lord Belmore's boat was made fast to the bank, the cachief came on board to pay his respects to his noble visiter, and to offer him every furtherance in the prosecution of his voyage that it was in his power to afford. Our demands were limited to bread and mutton, and the interpreter was immediately despatched with the cachief's orders, to get the wheat ground, and the bread baked with all possible expedition. The sheep were forthcoming in the evening. These articles, and such other equipments as may be necessary for the traveller can be much better procured here than at any other place for a long way up the Nile. There is now no town, nor even one inhabited house at Ibreem, nor any one of consequence nearer than Ishkid which is much inferior to Deer. The interview with the cachief being ended, and matters put into a favorable train for obtaining the necessary supplies, we proceeded to take a view of the temple. It lies at a short distance to the east of the town, and is partly built, but mostly cut in the rock, like that of Diarfissen, though neither so large nor so handsome. The pronaos which has

been chiefly built, is about forty-four feet by thirty-two. There are still the remains of four columns standing in the middle of the area, the walls are much dilapidated. On each side of the door in front of the rock, there have been two columns faced up with statues, which have been most maliciously hewn off down to the haunches. On the walls on each side, there has been pourtrayed a battle scene, which is also much effaced. The wheels of the hero's chariot are still visible, and the slain and wounded lying about in a thousand postures. One group, which is common on other temples, even where no battle scene is exhibited, consists of a warrior holding an instrument of death in one hand, and four negroes tied back to back by the hair of the head in the other. Two of them look towards him with their hands and faces raised in an attitude of humble supplication, intreating him to suspend the threatened blow that seems descending to terminate their existence. The other two have their hands and faces raised in a similar attitude of supplication to Osiris, who stands facing the warrior. He holds a sickle in his hand, and with an air of complacence, mixed with authority, seems inclined to pity and to spare the captive victims. The other figures are the hawk-headed, and ram-headed deity, presented with offerings; but much is obliterated. Passing within the excavation, we entered into a

large chamber of about 36 feet square, having three columns on each hand, towards the middle of the apartment. The walls and columns are covered with sculpture and hieroglyphics, the greater part of which, in the first chamber, have been painted red. The figures are, as usual, the hawk-headed deity, called Osiris hierax, Arueris, or Apollo, Mendes, the sacred boat having the hawk at stem and stern, borne along by six men, and presented with offerings, a ram-headed deity with a graduated staff, or the sceptre of Osiris, enclosed in a sheath, a hippopotamus, and other figures which I could not make out. In this, as in almost all the other temples, a hero or principal person is represented as the lion of the different scenes. Near the door he is received by the hawk-headed deity, who shakes him cordially by the hand. In another place he is represented in a tree as offering to Mendes, and in another place he is seated with a sort of Welch wig upon his head, and two people, one on each side, are pouring from two jars a continued stream of sacred taus over him. This probably represents one of the ceremonies which the person underwent before he was considered as properly qualified by initiation, to carry that badge of divine protection, the sacred tau.

From this, doors pass off into three chambers, two on each side, which have benches round the

sides, like those which we have mentioned in the lately discovered tomb in the valley of Biban el Melook, and the walls are covered with similar representations. In the one in the middle, which may be regarded as the sekos, or adytum, there are the remains of four sitting statues at the upper end, which are much disintegrated. There is no altar in front of them. There is the representation of the sacred boat, and offerings to the hawk-headed deity; but the sculpture is much defaced. On the columns Isis is represented with the lion's head. She is accompanied by Horus.

Throughout the whole of this temple the workmanship is much inferior, both in point of taste and execution, to what we have already mentioned as occurring in many parts of Egypt and Nubia. It seemed to be very ancient, more so than even Diarfissen. Numerous tables of hieroglyphics are scattered over it in different places; but I did not perceive any where in the whole temple that common and beautiful ornament, the globe with serpent and wings.

Deer, Dirr, Derr, or Dair, as the name denotes, whichever of the ways it is written, was once a Christian settlement, and from its being the only place between the two cataracts that now retains the name, was probably the last to renounce the Christian Faith after the country had submitted to the proselytes of another creed. There is not an

individual now in Deer, or in the whole of Nubia, who believes in the name of Jesus. It has been for them a sad reverse; and the heart bleeds in compassion for their wretchedness, in comparing what they are with what they might have been, if living under the influence of the Gospel, enlightened by its precepts, and governed by its laws. What a blank does the absence of true religion make in the hearts and the establishments of men! One would have thought that the small and fertile vale of Nubia would have been the abode of happiness and peace; but every hand is armed with a spear, every eye is on fire, and man burns with indignation against his fellow-man, whom he should meet with affection, feel for as a brother, and not seek as an enemy whom he would devour.

Near this temple there is a number of Christian tombs cut in the rock; on the cover of one of them the cross is cut on one part, and a crown on the other. The principal burying-ground of the town is quite contiguous; and I was amazed to see the two emblems on the Christian sepulchre remain undefaced, or even uninjured; for such is the hostility of the Moslems to the sign of the cross, that wherever they see it, they batter it out with stones, not from any hostility to him who thereon laid down his life, but because they think the Christians worship it, and they abhor idolatry and destroy its emblems wherever they find them.

The country round Deer is pleasant and well cultivated. There are two resident cachiefs, who are the sons of the two cachiefs at Ishkid; their houses are two stories high, one of which is whitewashed. The rest of the houses are mud huts, but some of them pretty large, and the inside not uncomfortable. My profession procured me admittance into several of them, which probably I should not otherwise have obtained.

The wife of one of the principal shiekhs had for some time been affected with ophthalmia to such a violent degree that nothing but total blindness was expected for her. It is the duty of every man, but more especially of a medical man, to relieve the sufferings of his fellow-creatures to the utmost of his power. I had practised a great deal in this department of surgery in Egypt, and the interpreter and couspasha spread the report of my success wherever they went. Induced by their representations, the husband of this suffering lady came to beg that I would give him a prescription for his beloved wife. I informed him that that was a thing which I could not possibly do, till I had seen the eye which required the prescription—a permission which he could not grant till he had previously consulted the patient; for which purpose he immediately returned to the house, and, having obtained her consent, came back to the vessel, from which I accompanied him to his house, that lay in a dis-

tant part of the town. As we walked thither, the whole conversation of the afflicted shiekh was about the unfortunate state of his suffering lady, for whom he expressed the strongest attachment: every farthing that he had in the world he would give to have her eyesight preserved, and earnestly entreated that I would exert myself to the utmost resources of my profession to do it. The habitation of the shiekh was fronted by a dead wall, through which we passed, by a narrow door, into a small court; from this we passed by another door into a larger court. Here the shiekh laid aside his spear and the cloak which he wore round his shoulders, nearly in the same manner that the Scotch highlanders do their plaids. From this court we passed into the house, where we found the good lady seated, with her face to the door, on a part of the floor that was slightly elevated, and covered with a piece of old cloth by way of a carpet; she received us sitting, unveiled, and with an air of great warmth and composure, and requested me to sit down near her on a junk of wood; her husband placed himself on a seat of the same kind opposite to her, with his face turned to the only glimmering light that illuminated the apartment through a chink in the ceiling over her head. On examining the state of the eyes, I informed her that they ought to be blooded; an operation to which at first she expressed the greatest aversion, but after a little conversation, submitted to it, though

reluctantly. The eyes bled freely, and in a short time she expressed herself relieved. I gave her some medicines to take internally, with drops and a lotion for the eye, and assured her that I entertained the most confident hopes that she would not lose her sight.

The husband followed me to the door, and returned to console his agitated wife. In the course of the evening, he paid me a visit on board the vessel, informed me that the eye of his best beloved continued easier, and, in token of his gratitude, presented me with a bag full of dried dates. This I positively refused to accept, having uniformly declined all professional remuneration. The shiekh however persisted, imagining that the medicines would have little or no virtue unless they were paid for; a sentiment which I did not much wish to discourage in a country where value for value is not very scrupulously returned. He poured them out in the open vessel, and with many blessings and prayers for our success, went off to his family, wishing us a prosperous voyage, and hoping to see me on my return to Deer.

The population of Deer is estimated at 3000 souls. Their chief subsistence is dhourra and dates, with pigeons, partridges, poultry, and butcher's meat occasionally. All that can afford it, smoke tobacco after meals, and those who cannot, in the absence of tobacco, put a bit of lighted charcoal in the bowl of

the pipe, and smoke and pull away at it, under the impression that it facilitates digestion: a man readily finds an excuse for taking what is agreeable to his taste, whether that be vitiated or genuine. The inhabitants of Deer partake of the same mean beggarly disposition with those of the rest of the country, and from the highest to the lowest ask for a baxiss. The first man in point both of consequence and appearance after the cachief, well dressed and wearing a sword at his side, came on board to ask for some gunpowder, which being refused him, he next asked for a present of soap, and this being also denied, he begged for a piastre, value one sixpence, which having obtained, he went off quite rejoiced. The most acceptable presents for the Nubians are soap, tobacco, coffee, musket-flints, and gunpowder; a sword or a double-barrelled gun would insure the offerer the temporary friendship of any man in the country. The two latter may be presented at any time; but I would earnestly recommend the traveller to keep the gunpowder to himself till he is just going to bid them adieu, otherwise it is ten chances to one that during his stay some of it will be fired at him, should the receivers thereof have an opportunity of doing it.

One evening, before retiring to rest, about nine o'clock, invited by the charms of the Nubian sky, two of the party went to take a walk in front of the vessels, and continued it for a short way along the

road that led round the village; no insult or interruption was offered to them as they went along, but on passing one of the huts on their return, a musket was fired at them over the wall, and the ball passed within a few yards of them. The report alarmed us considerably, and Lord Belmore sent immediately to one of the cachiefs to demand an explanation of the outrage. His worship disavowed any knowledge of the offence, and not unshrewdly remarked that there was plenty of time to walk during the day, and that it was not proper to be strolling about the village at that hour of the night; however, if the parties aggrieved would point out the house from which the shot was fired, he would punish the inhabitants to their satisfaction. This was quite enough. The house could not be ascertained; and as no injury had been sustained, the object of the noble traveller in making the application, was merely to prevent a repetition of the offence, and in this respect he was completely successful. The latitude of Deer is 22° 44′ 31″ north, and the longitude 31° 51′ 15″ east.

Between Fangari and Deer we passed the villages Wadi Hamadan, Ameria, Diwan, Seeseewa, on the east, that is, on the same side with Deer; and Magâra, where we were informed of a temple, but did not visit it, on the west; and three islands in the river near to Deer, named Cushgaty, Amada, and Hassai.

Having procured our bread, and other necessary provision, we resumed our voyage on the morning of

the 19th, at seven o'clock, still tracking. The east bank of the river is now more extended, and round the village of Toma is a large well-cultivated, well-wooded plain, with many Persian wheels busily at work; at one time we counted thirty of them in sight, on a short reach of the river. On the west bank, the red horizontal sandstone still continues; the rock becomes higher, and approaches nearer the river. After passing this point, the bank becomes low and sandy at the edge of the river; but is cultivated between that and the mountain. At eight o'clock A. M. our course lay west and by north. The sailing is extremely pleasant, and the surrounding scenery of the most beautiful description, indicating a high degree of comfort, wealth, and industry. By noon we had a favorable breeze, and passed on the west of the island Toma, which is partly covered with rich verdure; but mostly under the dominion of sand. The trees and rock on the main land, have a fine effect. On the west bank there is scarcely any thing but yellow sand, and a row of sycamore and acacia trees, close on the edge of the river; the east bank is particularly pleasant, and under fine cultivation. At three o'clock P. M. we entered Ibreem, which is the name of a rich and populous district for these quarters, and said to contain 20,000 inhabitants, a statement which I did not credit at the time I heard it, nor do I now. The mountain now approaches the river

on the east bank, and we perceive a door cut in the face of it, probably that of a tomb. As we advance, the cultivation ceases, the rock shoots close in upon the edge of the river, and completely locks up the valley on the east bank, towering perpendicularly from the stream, to the height of about 300 feet; it is formed by nature the fortress of Nubia. On its summit stand the mouldering ruins of the ancient capital of the district, that loomed upon the eye as we entered the province, and told the melancholy tale of its disaster. On the west bank, immediately opposite, is a vast plain of yellow sand, blown into mounds and heaps of all shapes and dimensions.

Ibreem is said to be the ancient Premna, and the account of it, given by Strabo, as fortified by nature, sufficiently corresponds with the actual circumstances of the place; but when he states that the Romans, in marching from Pselcha (Kalabshi), passed over the mounds of sand, under which Cambyses' army were buried, he seems rather to be at variance with Herodotus, who relates that the army of the Persian monarch, surprized by the sandy deluge, were marching to chastise the Ammonians; and their route must have lain quite in the contrary direction to that of the Roman army under Petronius, proceeding to punish the Ethiopians, for an irruption into the Thebaid.

There is no town or village in Nubia now called

Ibreem; it was finally destroyed by the Mamelukes, on their retreat to Dongola, when pursued by the present Pasha of Egypt. It is still called gala Ibreem, or the fortress of Ibreem, but it is quite deserted and without an inhabitant; but more of this on our return. We passed it at four o'clock P. M. There are several grottoes cut in the rock, a little above the surface of the water; four of them seemed to be of consequence, but we did not stop to examine them. The wind was fair, and we continued to prosecute our voyage. Immediately to the south of the fort is a beautiful spot of highly cultivated ground, passing along by the village Ginaina; lighted up by the evening sun, it looked like the land of enchantment. We continued to sail for a considerable way after sun-set, and about eight o'clock arrived at the village of Massmass, on the west bank of the river, where we stopped for the night; and sat down to dine in the middle of a rich field of new-sprung barley. There was not a single spot near the river free of cultivation, on which we could spread our mats. We were soon joined by some of the natives from the village. Their complexions are not so dark, either here or at Deer, as we found them on our first entering Nubia; they have more of the cast and hue of the Arabs, and speak Arabic very well.

Next morning, the 20th, we started with a favorable breeze, and proceeded along the highly culti-

vated bank of the river. The barley is about a foot long; the Thebaic palm and the date tree are in full leaf, and, lighted up with the brilliancy of the morning sun, present a most captivating and enlivening scene. The mountains on the east, are high and bold, and at a considerable distance from the river; they are not continuous, as formerly, but in detached masses, separated by narrow defiles, and divided, by a stony level, from the cultivated ground on the edge of the river. On the west bank, the sand is blown close in to the river, and there is no cultivation, except in small patches here and there. Around Arminné, on the east, there is a rocky flat, and a little farther on cultivation almost ceases. The acacia and palm trees still continue; sailing remarkably pleasant, the breeze perfectly delightful. The horizontal sandstone still continues, and round shaped insulated rocks spring up in different places on the west, which is high, and the flat rock covered with sand. Our course is west-south-west. The row of acacia trees on each side of the river, is almost the only verdure. The bare, black, rocky flat still continues on the east bank; but there is a small cultivated space between it and the river, which two Persian wheels are busily employed in irrigating. The mountains on the sandy flat, on the left hand, are like pyramids; some of them are conical, others truncated, and covered

half way up with sand. Our course here is more directly south, the river very broad and running with a strong current. At three o'clock P.M. we saw a family, consisting of a man, a woman, and two children, cross the river on a heap of rushes tied together, they steered themselves with two paddles, and led two camels, which swam behind them. A little before arriving at the village of Tameet, a high rock appears on the west, bounding the sandy plain, at a considerable distance from the river. It seems as if it were the termination of the mountain ridge, and approaches close to the river, and commands a beautiful prospect of its course. The mountain exhibits an irregular notched appearance, and all between its winding course and the river is covered with sand. Tameet is a pleasantly situated small village on the east, with one Persian wheel, and abundance of fine spreading palm trees. The picturesque mountain which I have been describing, contains the celebrated temples of Absambul, the most remarkable of which has lately been opened by Mr. Belzoni, along with Mr. Beechy, the Honorable Captain Irby, and Captain Mangles, R. N. There is here a slight rise in the bed of the river, which, for a little, shapes a westerly course, and several islands spring up in its bed, which, with the rocks and trees, and the river gliding smoothly among them in front, render the approach to Ab-

sambul extremely interesting. We reached it at five o'clock P. M. and made fast for the night nearly opposite to the northmost temple.

In the course of this day's sail we had passed the villages Alamcou, Tashké, Nerak, Fourgoundi, which is also the name of a district, and Artcezi, on the west bank of the river; and on the east, Wadi Shabâk, Maharea, Farky, Arminné, Emir, Tameet, and Farrek. There is no village at the temple of Absambul. Having landed, we proceeded immediately to inspect the northmost temple, which was open. The other, though it had been opened by the intelligent and enterprising antiquary above-mentioned, only four months previous to our arrival, was at this time so blown up with sand, that it could not be entered without a serious operation to clear that away, for which there was not time that night. This northmost temple is about five paces distant from the river; yet even this small spot of ground was cultivated, and carried a luxuriant crop of young barley. As well as the other temple this is entirely cut in the sandstone rock, the front of which has been hewn down; and three statues cut out of it ornament each side of the door of the temple. The part of the rock which has been wrought for the front of the temple, is 111 *feet* long. The devices begin on the north or right-hand-side, with a human figure extending his right hand, armed with an instrument like a sickle, to-

wards Osiris, who is seated. Before him is a well-cut table of hieroglyphics, probably expressing the object of his application to the divinity. In his left hand he holds a similar instrument, but it is reversed and pointed downwards, and he has a row of hieroglyphics under his feet. The next ornament is a colossal statue of about thirty feet high, wrought in a deep niche in front of the rock: it is standing, and two tall feathers rise up from the middle of the head-dress, with the globe or moon on each side. The beard is square, and the hair is broad and bushy; the body stands quite erect, with the arms down by the side; the fingers are broken off. A belt comes round the waist with hieroglyphics in front for a clasp to secure a kirtle which descends down to about the middle of the thigh. The left leg is extended and broken a little below the haunches; the right is erect and entire. On each side, behind the thigh and leg, there is a small human figure of about five feet high. That on the left of the statue holds in her left hand a Janus-faced sistrum. At first appearance the figure seems to hold it, but it does not do so; for the handle of the sistrum rests on the back of her hand. This is the case in almost every instance of Egyptian sculpture. The instrument which is pretended to be held, passes over the back of the hand. The same is frequently the case in their painting, and the hand itself is generally turned the wrong way, and the fingers are frequently

all of one length, which is rather remarkable, considering with what accuracy the same artists have represented the feet in almost all their statues, in which the great toe is usually represented, as it is in nature, shorter than the one next it. This is not the case in the Grecian statues. With her right hand this small figure supports the thigh of the statue. A large wig-looking head-dress falls down on the right shoulder. The face is destroyed. There is a table of hieroglyphics down the side, and the goose instead of the usual globe or egg, over the back, has a long square over the tail, which, perhaps may mean the same thing. The figure is lightly robed. The small figure on the right of the statue is the same, and supports the thigh with the left hand. It is more entire, excepting that part of the mass of hair is wanting on the right shoulder. There is also beside this figure a table of hieroglyphics. The goose and the character over the tail are the same; but the other characters are different. It is remarkable how exactly this group corresponds with the statue in Thebes, called the statue of Memnon, near Medina Thabou, and also with the sculpture on the lids of the large sarcophagi in the tombs of the kings. Then comes a projection of the rock shaped like a buttress, and covered with hieroglyphics, forming one side of this as of another niche, in which is wrought in high relief, a colossal statue of Isis. The head-dress is high, and

enclosed, as usual, between two horns; the hair falls over each shoulder in a round mass. In the statue already described, the hair was flat in front, having somewhat the appearance of that of the sphinx. The left hand is brought across the breast, and holds something like a mace, but the instrument held is considerably injured, and it is difficult to say what it is. The left hand hangs down by the side. The left foot is advanced and very entire. There are two figures on each side about seven feet high, with hieroglyphics in the same style as in the former statue. Then comes a similar projection in the rock, covered also with hieroglyphics, followed by another niche in which is another statue more massy and robust than any of the other two, with short head-dress and square beard. The foot of the statue is about four feet long. There are two smaller figures one on each side, as in the former groups, but the hands do not touch the statue, with tablets and rows of hieroglyphics.

We are now arrived at the sides of the door which are likewise covered with hieroglyphics, and Osiris and the hawk-headed deity are seated over it, turned back to back and receiving offerings. Passing to the other side of the door, we are presented with the same three groups wrought in niches, and separated by buttresses attended by small statues, and covered with hieroglyphics as in those already described. I regret extremely that I had not time

to copy the tablets of hieroglyphics attached to each statue, because that would have enabled me to identify them with other statues, characterised by similar insignia, or to distinguish them from such as were not. These tablets are to be considered as names or coats of arms, belonging exclusively to the statues, or the persons whom they represent; and a collection of the whole of them might enable us to class different statues, tombs, subjects, and buildings, and a due consideration of them when arranged, assisted with a little local knowledge, and the light of history, might help us a little through the intricate labyrinth of the mysterious hieroglyphics. On each side of the passage in entering, offerings are presented to Isis, who holds in her hand the lotus-headed sceptre, surrounded with numerous hieroglyphics. Within the temple, and turning to the left, is the representation of Osiris with his eye-headed sceptre in one hand, and a sickle in the other. Near to him is an unfortunate negro on his knees, imploring mercy from a mighty personage who holds a bow in one hand and a hatchet in the other, with an interesting-looking female figure behind him. Then, another female and a person with a nilometer, or notched staff in his hand. Then Anubis with his hand resting on the head of a distinguished personage on the one side, and the hawk-headed deity with his hand placed in the same position on the other side. This honored individual

holds a graduated staff, which rests on the head of a crocodile, which rests on a globe; then a female presents an offering to Isis, who is seated and ornamented with the head-dress incircled with feathers, with which we found her attired in Elephantina, with the globe and serpents over her head, and the sacred tau in her left hand. A small little squat figure is presented to Osiris, and near to him a bird with extended wings is hovering over the head of an illustrious individual, whose countenance is peculiarly expressive of rapture and delight. We are now arrived at the end of the chamber, where a door leads into a side apartment, which, for want of light, could not be particularly examined. On the other side of the door, a female, with the moon or globe over her head, offers to Isis, whose head is similarly ornamented. Next a Horus is pourtrayed on each side of the centre door; but of particularly small dimensions compared with the size of the other figures. He is without his usually distinguishing lock of hair, and the sacred tau is inverted, which should indicate the extinction of life, after which the body is no longer a lodgment for the soul. Around the door there is a great profusion of hieroglyphics. On the other side of the door Isis is seated, and presented with offerings as already mentioned, and here a female holds a cat-headed sistrum, similar to what I have observed in the temple at Elephantina. Then near to a priest

of Ammon, sits a most miserable palsied figure, looking as if the soul were struck out of him by terror; he holds a feeble scourge in his hand, and is painted red; the other figures are yellow. Close to him there is a table loaded with offerings, which are presented to a hero, or a god, who has his hand extended towards him in a most threatening attitude. The same figures are repeated on each side of the front door. The six columns in the middle of the chamber are also covered with hieroglyphics, and representations of the ram-headed, the hawk-headed, and the ibis-headed deity, and the lion-headed goddess or Isis, all with the globe or moon over head. The capitals of the columns are human heads, and are adorned with numerous hieroglyphics. There are likewise many hieroglyphics on the ceiling, which is very unusual.

Passing into the second chamber, we find Isis seated, holding the sacred tau in her left hand, and presented with offerings; she is backed by another female, who also holds the sacred tau. On the right of the door the hawk-headed deity is seated, and presented with offerings; and on the left, Osiris, with the human body and the human head, is similarly honored. Much interesting sculpture and hieroglyphics are lavished both upon this and the third room, some of which are remarkably well executed; and in a niche in the upper part of this room, or sekos, is seated a small and much disin-

tegrated statue of Nephthé, the wife of Typhon. Both the front and interior of this temple are extremely interesting. I have described those objects which particularly struck me on taking a hasty view of the whole, and must now leave it to consider its lately opened and more distinguished neighbour.

The first notice of the existence of this superb temple, which is cut in the rock like the one that has just been described, was communicated to Mr. Salt by the late lamented Mr. Burkchardt, on his return to Cairo from an interesting excursion that he had made along the banks of the Nile as far as Dongola. The front of it was blown up with sand, and nothing but the colossal heads of the statues, and some decorations on the superior part of the front of the temple, appeared; however, what was seen was of such a description as to render it highly desirable to uncover the rest, to see how far the interior corresponded with the imposing exterior of the temple. The description of Mr. Burkchardt was such as to induce Mr. Salt to turn his attention to it, and to request Mr. Belzoni to proceed thither to examine the ground, and finally to clear the long-buried temple from the overwhelming mass of sand with which it had been covered for ages. In this expedition Mr. Belzoni was accompanied by Mr. William Beechy, the intelligent and accomplished son of the celebrated artist of that name, and whose intelligence and intimate acquaintance with the an-

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tiquities of Egypt entitle him to hold a distinguished rank among the antiquaries of his country. It is unnecessary in this place to enter into a detail of the hostile disposition of the natives, or of the other difficulties with which the enterprise was encompassed; suffice it to say, that they were all surmounted: even the threats of starvation itself were not sufficient to shake their resolution, or for one moment to divert them from their purpose. Deserted by the laborers, the greater part of the sand was cleared away from the front of the temple, and the interior laid open, by the labors of their own hands, in which they were powerfully assisted by the able and hearty co-operation of the Honorable Captain Irby and Captain Mangles of the royal navy, who but a few months before had commenced their extensive and most interesting travels in the Levant.

The temple is 117 feet in front, and from the upper cornice to the base 86 feet six inches high. The entrance door is nearly in the centre; on each side of which two immense colossal statues are wrought out of the front of the rock in high relief, each of which is 51 feet high, not including the caps, or head-dress, which are 14 feet high. They are 25 feet four inches across the shoulders, and 15 feet six inches from the elbow to the shoulders; the ear is three feet six inches long; the beard is five feet six inches long. The statues are in a sitting posture; but when we saw them, they were

so blown up with sand, that it was impossible to tell whether they were sitting or standing; so that I am indebted to my friend, Mr. Belzoni, for that information, as well as for the minute measurements mentioned above.

These colossal statues on each side of the door do not appear to be placed in niches, like those on front of the adjoining temple already described, but are projecting from the rock; and the one next the door, on the left hand, is broken down. In a niche over the door stands the hawk-headed deity, with the globe or moon over his head, and the sacred tau in each hand; the statue is 20 feet high, well formed, and offerings are presented to it by two females on each side, who are not in the niche, but on the level face of the rock, surrounded with hieroglyphics. Below the hawk-headed deity, on the left hand, stands a small statue of Isis, and on the right, that of a terminal wolf. There is a moulding round the top of the temple, and down the sides; and above it four tablets of hieroglyphics answering to the four statues in front, with the goose and egg over her back between each of them. Above them is a row of monkies, twenty in number, and each eight feet high. Such are the principle objects worthy of attention on the exterior of this temple. It is situated about 200 yards higher up the river than the one already described. There is a small creek or recess in the mountain between them,

which is blown up with sand, and which, whenever it is cleared away, is replaced again by the next eddying wind; as a proof of which, I may mention that the temple had been entered about a month before our arrival by three English gentlemen, Colonel Stretton, Mr. Bennet and Mr. Fuller, and when we came to it, the door was so completely blown up, that we hesitated for some time whether we could afford time to open it or not; however, as it was the last discovered in Nubia, and as the exterior greatly exceeded in magnificence any of the others, the noble traveller determined not to leave the place till he had a view of the interior also. The reis and sailors of the different vessels were applied to to undertake the task of clearing away the sand, and were promised a handsome baxiss for their trouble, to be greater as the time in which they accomplished the labor was shorter. At first they eagerly caught at the proposal; but, on farther consideration, whether from a wish to extort a higher premium, or yielding to the natural ennui of their disposition, they absolutely refused doing it at all. However, having once resolved upon it, we were determined not to be kept out of the interior of the temple by the absurd caprice of our reises and sailors, and without troubling them with urgent entreaties, agreed to accomplish it ourselves. This was, perhaps, the best scheme that could have suggested itself to make them comply with our wishes;

for they no sooner perceived that we were bent upon the work, than they were all obedience, and, stepping forward, took up the mattocks, spades and baskets, and such other instruments as we had, and cheerfully commenced the work of carrying out the sand.

Here a most disagreeable scene occurred between the workmen and a revengeful Arab. The field of our operations was directly under the precipitous front of the temple; and the boatmen had no sooner commenced their labors, than an Arab, who had taken possession of the height immediately above, proceeded to roll down large stones upon them. Fortunately, no person was hurt; but all were instantly dislodged, and greatly alarmed. The stones that he rolled down with such remorseless vengeance, were more than sufficient to have killed any man, had they fallen from a height much less considerable than that from which they were precipitated. On looking up, the enemy was soon discovered, by no means shrinking, or attempting to conceal himself; but, bold and daring in his attack, threatened a renewal of hostilities on the first man who should resume the operation. He was summoned to retire; but no, he had chosen his ground, and would not quit the advantageous post that made one man a match for so many. There was no time for parleying: he might soon have been supported by hundreds, which would have rendered negociation more difficult, and

opposition on our part less effective. Aware of this, Lord Belmore desired an English sailor, who by this time had come up with a musket in his hand, to fire a ball within a small distance of his head, so as just to let him hear the sound of it. The order was instantly obeyed, and had the effect of making him crouch down behind an elevation in the rock. Several other shots were fired at him from other quarters; and our assailant began to feel that his post was not quite so tenable as he had at first conceived it to be, and looking up from behind his entrenchment, and seeing the same sailor, who had fired the first shot at him, now levelling a pistol to hit him more directly, he instantly got up and took to his heels. Our swift-footed Greek, who by this time had scaled the height, pursued him for a great way into the desert, wishing to take him prisoner, and thereby prevent him from alarming his tribe, or giving us any farther annoyance, till we should have satisfied ourselves with the temple, and then a short time would put us out of their reach; but the swift-footed Greek, after having for a considerable time equalled the pace, without being able to overtake his antagonist, abandoned the chace of the swifter-footed Arab, and returned without his prey.

On inquiring into the cause of this most extraordinary, and seemingly unprovoked aggression, on the part of the Arab, which still appeared the more

unaccountable as he had been very civil and complaisant to us the night before, we found that it arose from the following circumstance, and that we had our interpreter to blame for the whole affray. This poor man was the owner of the fine crop of barley that grew on the edge of the river, close to where we landed, and there being no grass in the place, Lord Belmore desired the interpreter to ask his permission to pasture the goats upon it till to-morrow, when we should be going away; and that he would then compensate him for whatever damage they should have done to his crop. To this the Arab most cheerfully and readily consented; and politely hinted, that two milch goats could not do much injury to his corn, for the short time that we proposed to remain; and went off to his home, happy and contented, and friendly disposed towards us. On returning to visit us next morning, he made up to the interpreter, and asked for his promised baxiss, that was to indemnify him for the injury which his property had sustained. The interpreter, instead of learning the amount, and satisfying him by discharging it, endeavored to put him off, under the pretence of not having money about him, and desired him to have patience, or to wait a little. The pretence and delay made him perfectly frantic; he became quite abusive, imagining that the interpreter, by attempting to put him off a little, did not mean to indemnify him at all: for in their inter-

course with one another, when a person defers any transaction of this kind till to-morrow, which he might as well do to-day, they think he has no very serious intention of doing it at all; and in their colloquial language, bouchăra, which signifies "to-morrow," is often taken in an acceptation synonymous with "never." Such was the construction that the Arab put upon the words of the interpreter, and such was the plan of revenge which he adopted. On hearing this account of the business, all of us were extremely sorry for the poor Arab. It was impossible now to indemnify him in any way for his loss, or to convince him that the word of an Englishman is as good as his money; and that though "wait a little," may be equivalent to "never," in Arabic, it is not so in English; and that a whole party ought not to be attacked because the interpreter did not choose to obey the commands of his master.

The fray being ended, a guard was stationed on the heights, and the sailors returned to their labor, and in about three quarters of an hour, to our inexpressible joy, the temple was opened. We enter; it is excessively hot, a perfect stove; with a damp unpleasant smell in the air. Near the door it is much blown up with sand, and greatly resembles the temple of Diarfissen, already described. The first chamber that we entered into, is 52 feet broad by 57 feet long, and the roof about 30 feet high. It is supported by two rows of four large massy columns

in each row down the middle, in a line from each side of the door. Each column is of the caryatide species. It is a statue of Osiris, with his arms folded across the chest; in the one hand he holds a scourge, and in the other the crook, or the pastoral staff. Behind the columns a battle scene is pourtrayed on each side of the door. The hero is mounted in his war-chariot, with his bow bent in his hand, and his enemies, transfixed with his arrows, are falling and flying in every direction. On the right hand, behind the row of columns, two doors lead into two long narrow chambers, in which there is an immense quantity of black flocculent powder, as if from decomposed wood. The damp disagreeable smell is here particularly strong. A number of human figures and hieroglyphics are painted on the wall, in black, red, and yellow. The black round the neck of the red figures gives a peculiarly uncouth expression to the countenance, and to the whole group along the walls. Osiris, Isis, Horus, and the hawk-headed deity, are the principal divinities pourtrayed along the walls, and presented with offerings, in the different chambers. Parts of the roof have fallen in, and in almost all the chambers the quantity of black flocculent powder, from the decomposed wood, is very great, and it is to that circumstance that we were disposed to attribute the high temperature of the interior of the temple, and the damp disagreeable smell which is most strongly perceptible in

going off the sand that has drifted in by the door. On the left hand side of the entrance-chamber there is no door leading into rooms corresponding with those on the right hand side, but the last column is joined to the side of the room by a high wall, for which we could not assign any very obvious reason, unless it were for supporting the ceiling; perhaps if this wall were removed, and the side of the temple carefully examined, something similar might be discovered; for in every other respect the two sides of the temple correspond exactly. Proceeding down the temple from this wall, a passage leads into a small chamber, from which two doors turn off to the left, leading into two long narrow chambers, with benches along the sides, and a great quantity of black flocculent powder, like what has just been mentioned in the two chambers on the right of the great chamber. There are three chambers on the right side of the temple, exactly similar to these, and similarly provided with benches. Then going down the passage in the middle of the temple, we entered into a large square chamber, with four square columns in the middle of it, to support the roof. It contained nothing particular, saving some masses of half decayed wood. From this we passed into a long narrow chamber, from each end of which a passage led into a small side room, neither of which contains any thing, and from the middle of it a passage leads into the sekos or sanctuary;

which is a long narrow chamber, exactly opposite to the entrance in the front of the rock. There is an altar in the middle of it, and in the upper end of it are four statues seated in a recess, each about eight feet high.

Beginning at the right hand side, the first statue is that of the hawk-headed deity. The second is covered with a helmet, somewhat resembling that of Minerva: these two have no beards. The third statue has a tall head-dress like the tutulus; the fourth is bare-headed, and has an ornament running down the front of his robe, from his chin over his knees. It is about an inch broad, has a curved head, and ends in a cloven extremity at his feet, like the sceptre of Osiris: these two have beards. The stone of which they consist is soft, and rapidly decomposing, as is indeed the whole interior of the temple. The distance from the entrance-door to the four statues in the last chamber, is about 150 feet, and the distance from the end of the one side-chamber, to the end of the one opposite, is nearly the same.

Having completed this hasty inspection of the temple, and nearly burnt out all our candles, we were glad to leave the unwholesome damp by which it was pervaded, and which was as rapidly dissolving us as it was decomposing the rocky walls by which it was confined. We shut up the door with large stones, as we had found it, to keep out the

sand, and, if possible, the Nubians and Arabs, still more destructive to works of art; and having got on board, immediately gave our sails to the wind, and proceeded on our voyage; to see more, and to muse on what we had just seen.

I had nearly neglected to mention, that this temple has fourteen chambers in all, and that the only piece of antiquity that was found in it, when first opened, was the wooden statue of a monkey, and a wooden door; neither of which were of any value. The latitude of Absambul, as taken by the sun, is 22° 20′ 11″; taken by the star sirius is 22° 20′ 21″; and the longitude is 31° 40′ 57″. There is a small temple cut in the rock on the other side of the river, opposite to Absambul; but we did not, at that time, stop to examine it. On hearing the discharge of our muskets, several of the natives crossed the river, and came up to us to learn the cause, and on hearing the case laid before them, highly condemned the Arab for his conduct. We found a pleasant looking valley on the south of the mountain of Absambul, but completely covered with sand, except a small strip on the edge of the river, which was cultivated. The continued range of mountain, which bounded our view on the west, is now interrupted, and a number of insulated pyramidal masses spring up in different places in the sandy plain, which is partially covered with a shrub resembling the juniper or dwarf cedar; around which the sand is much consolidated. On the east

we passed a ruined village named Addé, and part of the mountain called Djibl Eshem; and on the west, the villages Belai and Ambih, and stopped for the night at Comminghané, and, as usual, sat down to dine on the sand. The light of the moon and the whole army of heaven are delightful, beyond the power of language to express. No climate on earth can exceed that of the evening in Nubia. Numbers of the villagers came down to visit us; they were mostly of the swarthy Arab complexion, not black, and spoke the Arabic language fluently; it seemed to be their native tongue. They told us of some ruins that lay at a short distance up the river, to which they offered to accompany us next morning. They likewise informed us that the celebrated island of Meroé, where stood the capital of ancient Ethiopia, is now called Saie; perhaps it always was so in the language of the country: that it is a large island, with many rocks and ruined temples; that we could not sail to it, but it behoved us to take asses or camels; and that it was a ride of seven or eight days from hence, and perfectly safe; and from that to Dongola is a ride of four days further; that the Mamelukes were there in great force, and were endeavoring to keep up their martial spirit, and retrieve the shattered state of their affairs, by making piratical attacks on the different caravans which pass that way to Sennar, or Darfour; that the rate of travelling is eighteen-pence

a-day, per man, every thing included; and that we are one day's sail from the second cataract.

"Our Arabs, who had promised so civilly on the evening of the 20th, did not arrive on the morning of the 21st, and at eight o'clock we began tracking on our voyage. On the west bank, there is a fine row of acacia shrubs, with the sand blown up behind them. On the east bank, there is a beautiful level plain, well cultivated, and adorned with the date and Thebaic palm trees in great abundance. A little farther on, the west bank is peculiarly desert, and we miss very much the cheerful cultivated strips on the edge of the river. The scenery is now so much changed, that it is not villages where the valley widens, and their absence in places where the rock approaches the river, but villages among the different heaps of sand. The rock on the west is low, nearly on a level with the river, which I estimate to be fully half a mile in breadth, considerably broader here than at Cairo, and, notwithstanding the subsidence of the inundation, it appears to contain more water, probably on account of the great evaporation, and the Nile's receiving no tributary stream throughout the whole of that lengthened course. We passed the villages Ambi and Farras (a name given to the hippopotamus) on the west, where there are small patches of cultivation among the sand. The natives appeared sitting on the bank, most of them naked. This was the most

famished picture that I ever saw in my life; poor naked swarthy men sitting among the sand, and every thing barren around them. The females seldom show themselves on the banks of the river, and when they do, they are properly clothed. This is the custom of both young and old, and is seldom deviated from. We did not see any of the Hippopotami, but were informed by the natives that they still exist, though but few in number. They remain in the river during the day, and go out during the night, and feed in the corn fields. At noon a breeze sprung up, and relieved the tired sailors from their tracking. On the east bank, which is also covered with sand, we passed the villages Goastrou, Andân, and Dindân; opposite to which there is an island of the same name, and a ruined village on the west bank. At two o'clock P. M. the course of the river lay west and by south. I am informed, that rain falls here in the month of May, that it is very heavy, and the wind very high. Snow also is said to fall, but not every year, and the natives could hardly find a word in their dialect to express it. I am not disposed to credit that snow falls in the torrid zone, at 1500 feet above the level of the sea. Here we crossed over to the west bank, and having passed the island Anticourdieu, tracked on a little way farther, and about half an hour before sun-set stopped at the village of Serré for the night. Here there is only one house on the bank of the

river; but a number of people came down to visit us from a village of the same name, which is close at hand. Lady Belmore presented the females with some beads and looking-glasses, with which they appeared highly gratified, and Lord Belmore sent a present of tobacco to the shiekh who did not visit us.

After dinner his lordship went out, accompanied by several of the party, to observe the movements of the antelopes, whose footsteps marked the sand in every direction. He remained on the watch till about nine o'clock, when he returned without having seen any, although he had been conducted by a native to what was considered the most likely place to intercept the inhabitants of the desert. His lordship's servant who remained out for a considerable time longer, was tantalized by the sight of a fine deer, but could not get within shot of it. At seven o'clock next morning we again commenced tracking. The country now becomes more cultivated, and the Persian wheels are busily at work. They are generally drawn by cows, attended by a man or a boy, and continue moving the whole night with a squeaking unpleasant noise. The river is now become much clearer, and continues as broad as formerly mentioned, Serré is a large village with many inhabitants, and scattered over a large space of ground, which is well cultivated in front of the house, and well watered. The cotton plant grows

here in great abundance. Dibair is likewise a large village on the east bank; near to which the mountain peeks up, in different places, in the shape of pyramids. The west bank is well cultivated with many acacias, which, however, continue but for a short way, and are succeeded by a low extensive plain of sand, with here and there a ruined cottage on the bank. The east bank is well cultivated, the river still very broad. Our course is south-west and by south. About two o'clock P. M. we arrived at Ishkid, which is a large scattered village, embosomed in a grove of palm trees on the east bank of the river. It is the residence of two cachiefs, Hassan and Hessién, whose two sons are the vice-cachiefs of Deer. The natives assembled on the bank to witness our arrival; they were well-dressed and manifested an air of superiority in their manner and address, which we had not observed in any of the natives since we entered Nubia.

Immediately on landing Lord Belmore proceeded to pay his respects to the cachiefs, whom he found attended with a state and magnificence altogether unusual in that country, and of course unlooked for. Hassan was an old man on the verge of seventy years; but of remarkably fine feature, and the venerable air of royalty itself. Hessien appeared of the age of forty, in size a perfect giant of the most Herculean mould, with a tremendous sword by his side, which his arm alone was equal to wield.

Their complaisance was extreme, and their noble visiter was so gratified with his reception, that he determined not to leave Ishkid that night, more especially as they informed him that he was now within five hours' sail of the second cataract. On leaving them to return to the vessel they sent him a compliment of seven sheep, and offered every facility in their power to forward him on his voyage. His lordship in return, sent one of them a set of coffee cups, and the other a travelling carpet. These were not men to be presented with a little soap, coffee, or tobacco, like the village shiekhs whom we had encountered in other parts of Nubia.

We dined on the bank as usual, but at an earlier hour, and during the time of dinner a messenger arrived from Hessien cachief, leading a little black boy, whom he was commanded to present to his noble visiter as a slave. Such a present instead of being a benefit would really have been a great annoyance to us; but how to refuse it was the difficulty; both the interpreter and couspasha declared that it was contrary to all the customs and laws of the country to refuse a present, and this being considered as a very handsome present, they were perfectly astonished how there could be any scruple in accepting it. Such however was our accommodation, that it could not admit of any addition to the party, and to have accepted him would really have been taking a boy to nurse, not to be of use. Ac-

cordingly, he was returned to his former master, on the principle that neither an Englishman nor a Christian can consistently accept of a slave. No offence whatever was taken at it. On the contrary, the younger cachief came down in the evening and sat and smoked his pipe with us for a considerable time. His senior, as we were informed, had gone to bed a little under the influence of that beverage, which, when indulged in, never fails to vanquish the strongest. A little sobered, he came out in the evening, and a fire was lighted in a sort of court yard among the trees, where his carpet was spread, and he sat down to smoke and drink, and enjoy himself with his men and horses standing around him.

The reisses and sailors of the different vessels, also held their gala. They gathered sticks and made a fire, and sat down round it, and hired a native to beat the tambour to them. Occasionally one of them rose and attitudinized in his libidinous dance for the entertainment of the rest; at other times they all sat down, every two of them face to face, and raised their hands, and clapped them against each other, at the same time calling out most hideously, and keeping time to the beat of the tambour. They kept up the diversion till about eleven o'clock at night, when all came quietly on board, not tipsy; but certainly not without having tasted; for they had both the smell and appearance of it. The

spirit of the country is arrack, and is distilled from dates, which the liberal Mussulmans think they are at liberty to drink, because the Korân only prohibits wine; but the most correct and by far the most respectable Moslems, believe that under that term is prohibited the use of all intoxicating liquor whatever, and on that account never taste any species of it.

Ishkid is the place where travellers who wish to go above the cataract bargain for camels. It is ten days' journey from this to Saie by a camel, and five by a dromedary, and the hire for either is fifty shillings to go and return.

Next morning, the 23d, we resumed our voyage at a quarter past seven, still obliged to track for want of wind. The west bank is still low and covered with sand. The east bank all round Ishkid is well watered and well cultivated, and there are many Persian wheels. A little higher up a rock cuts in close upon the Nile, and all is barren and void of cultivation, except a few shrubs and sycamore trees on the brink of the river. The horizontal sandstone still continues, and small patches of cultivated ground around the villages of Serree and Argeem, on the west. The ridge of mountain now takes a long winding sweep towards the southwest, and after encircling a wide sandy plain, shoots on to the river. It is a table-shaped mountain, and is called Psheer. We came in sight of it at the

village of Angôsh about eleven o'clock. The river here turns more westerly, and afterwards winds round in a southern direction. The open sandy plain rises gradually towards a rocky eminence, out of which there spring up here and there several table-shaped or pyramidal mountain masses. On the east bank between the mountain and the river, there is a small pleasant village called Soulounggduffé, with fine crops of barley, which has been dibbled, and plenty of palm trees, and several Persian wheels. Now all cultivation ceases, and the rock and sand on both sides shoot close in to the verge of the river. On the summit of a rocky eminence on the west and right a-head, we descry something like a tumulus, or the pedestal of a monumental column; an island appears a-head in the middle of the river, we hold on our way, and in a little time, at two o'clock P. M. reached the second cataract, having sailed as far as its rocky bed would allow us, we made fast to the bank on the west side of the river.

We landed immediately, every heart bounding with gratitude and joy, feeling that we had now attained the limits of our journey in this direction, and proceeded to explore the works of nature and art, as they lay in this quarter of the stony world. There were neither people nor villages around us! All is rock and sand. There are a few ruined houses, some of which have been two stories high,

the remains of a former village on an island in the middle of the Nile. The object that chiefly invited our attention was the cairn or tumulus that had loomed so picturesquely upon us from the mountain top as we approached, and thither we directed our steps over the burning sand. It is about a quarter of an hour's walk from the place where we stopped, and the ascent is by no means difficult. When we came near the mountain, our curiosity was excited by observing innumerable small heaps of stones, about five or six stones in each heap, piled up together as tokens of so many visits, or memorials of certain occurrences which individuals had chose thus to perpetuate. These monumental tumuli extend for at least a hundred yards round the base of the mountain, and up the adjoining elevation to the west, and up the side of the cairn itself, which consists of a number of larger stones carelessly thrown together. A well-worn, and apparently still well-frequented track passes up the side of the mountain, by which we ascended to the summit. Here we found the cairn more regularly built, and a door in it looking to the south, which showed us in the interior, the tomb of an honored shiekh, hung on three sides, with as many pieces of white cloth, each of which was inscribed with pious Arabic sentences from the Korân. The side next the door had no cloth, it had been left uncovered for the purpose of showing the tomb, near to which was a small

earthenware censer that had lately been employed for burning incense; the charcoal and ashes were still fresh in the bottom of it. Several other pateras were standing by of a similar description, and from their contents, had evidently been used for a similar purpose. We made many inquiries about this illustrious personage, whom futurity continued to honor with such signal devotion, but could learn nothing of him from any of the men who accompanied us from the boats. Next day one of the natives informed us that his name was Shiekh Abdalla Gadi; that he was a very great and a very old shiekh, much revered for his sanctity and worth; but he could tell nothing more about him. All he had said was abundantly confirmed by the marks of respect which we saw around his tomb, left there by the many pilgrims who for ages had resorted thither to pour out the devotions of their hearts, and to gather confidence from his tomb to encounter again the toils and struggles of the world.

From the summit of this lofty station the spectator enjoys an extensive view of the cataract; and, as far as the eye can reach, he sees the river broken into a number of separate streams by rocks and islets springing up in its bed. Some of them are covered with shrubs and verdure; others lift up their bare rocky heads, and contrast beautifully with the sheets of water that reflect the sun-beams between them. It appears as if the river were here

issuing from a marshy source, and the traveller is almost convinced that the origin of this mighty stream is not to be sought for any farther. There is no fall of water within the whole range of vision; and the term cataract must be interpreted here, as in the former instance at Assouan, to import merely an obstruction to the navigation and equable current of the river. On the large island at the entrance of the cataract, and which is called Djenezoff, there are the remains of a ruined village, built upon a considerable eminence, probably the ruins of a former village. How could ruin, or devastation, or man's cupidity to destroy, find out such a spot as this! Let him wander where he will, the sword never fails to persecute the race.

From the contemplation of this interesting scene, we returned to our vessels, dined on the bank, and celebrated the birth-day of Lord Corry, the eldest son of the noble traveller, who had that day, the 23d of December, completed his seventeenth year. Though all around was barren and bare, we were not without our comforts: plenty of French wines, and porter, and a bumper of the best Irish whiskey to drain to the health of that young and patriotic nobleman, whom may God preserve for many years.

Next day, the 24th, was spent in walking about the cataract. On the morning, one of the natives brought us over an ass, and offered to conduct us to a fall in the river, which he said was about an

hour and a half distant. This seemed to be the only ass which the place afforded, and we gladly accepted the offer. Lady Belmore and Miss Brook, the youngest, though by no means the worst traveller of the party, rode alternately, and the rest of us scrambled over the sand in the best way we could. Our silent guide led us up to a bluff point of the rock which projected a little way into the river, and which might be about three quarters of an hour distant from the place where our vessels were lying, and then informed us that this was the place to which he meant to conduct us, and said it was very beautiful. We certainly had a fine view of the river, but there was no waterfall. It was, however, a very good place for taking an observation to ascertain the latitude of the second cataract; and the noble traveller, whose servant carried the instruments along with him, proceeded to arrange them for that purpose; but, unfortunately, ere the sextant was mounted, the sun had begun to dip, so that the observation was lost for that day.

We next proceeded to the very important operation of having all the names of the party engraved on the rock; and, having selected a spot suitable for the purpose, the ship's carpenter set to work with his chisel and mallet, and, in a short time, accomplished the task. While the operation was going on, we proceeded higher up the river, to where it winds a little westward. Here we ascended to the summit of

several of the rocks to view the cataract in different directions; the most elevated of these insulated rocks is also the southmost, and from the summit of it we enjoyed the most uninterrupted and extensive view of the interesting scene that we had travelled so far to contemplate. Throughout the whole field of vision we saw the river divided by innumerable rocks and islands, in the manner already described; yet, from the mountain-top, we could easily trace a main current wheeling its way among the rocks and islands, so as to preserve the continuity of one principal stream throughout. Here and there, where it passes over a rugged or uneven base, the current is slightly dimpled, and a feeble rushing may be heard; but there is no phenomenon that can be called a waterfall within the whole sphere of vision, and the neighboring inhabitants would be more puzzled to hear it at all, than to avoid being deafened by the roar of its cascade.

Following the course of the river, which is south, and a little westerly, the prospect is bounded by two lofty mountains that cut in upon its course nearly at right angles; they are merely the contiguous portions of the same mountain range, with a passage for the river between them, and it would, perhaps, be more correct to say that the river had cut through them, than that they cut in upon the river. On each side of the river the whole prospect is one vast desert of rock and sand. The rock in

some places is table-shaped, in others pyramidal; the sand is of that light species of yellow quick-sand that glides from under the feet on the slightest pressure, and seems to be formed from the disintegrated sandstone rocks with which the whole scene is covered. We perceived one solitary hut at a small distance, on the river's edge; but I have no doubt that there were several others close at hand, from the number of individuals that we saw in the course of the day. From this lofty station we moved to a rocky point near to the brink of the river; but the view was neither so interesting, nor so extensive as that which has been already described. Perceiving here the names of some of our English friends sculptured on the rock, we proceeded to engrave our own, as a memorial of our visit, and to tell the future traveller that we had been there before him. Having finished this piece of lithography, we set out on our return to the vessel, highly gratified with our day's excursion. On our way thither, we passed by an old mud-house, which was so large as to be divided into four apartments. The inside of the walls were ornamented with representations of Greek saints, pourtrayed in the usual hideous style of that most barbarous school; the partitions were more modern in their appearance, and without any ornament; the apartments themselves were filled with bags of saltpetre and common rock salt, as if this had been a khan for

the passing traveller, or a general magazine for the supply of the country, near which no body resided. Continuing our route over the sand, we passed the tomb of the venerable Shiekh Abdallah Gadi, and in a little time arrived at the vessels; where, to our inexpressible joy, we found that our friend Captain Corry, who had left us in the morning to proceed with his little caravan to Saie, and to rejoin us at Cairo, had returned, because the shiekh of the caravan from Ishkid had not implemented his agreement in forwarding the stipulated and necessary accommodation. We sat down, as usual, to dine in the twilight. The second cataract of the Nile is not a place to part with friends; we rejoiced sincerely in his return, and spent the evening comfortably together.

The rock here is still sandstone; granite may exist, but we saw none of it: the proportion of quartz in the sandstone in some places is very great; it is frequently pervaded by veins of pure quartz in small masses of about an inch square. The pebbles, of which there is a great profusion scattered about, are chiefly flint, Egyptian jasper, agate, and bloodstone; the specimens of the latter are very rare.

Next morning, the 25th of December, Christmas-day, we were ready to proceed on our return; but, having missed the observation the preceding day, we delayed till noon, when the noble traveller took an observation for the latitude of the second cata-

ract, which he found to be 21° 52′ 50″, and the longitude 31° 27′ 19″ east, and caused it to be engraved on the rock, a little a-stern of the last vessel, for the information of future travellers, who might not be so amply provided with instruments as himself.

By two o'clock P. M. every thing was ready; the masts were all struck, and laid along the sides of the vessels, and the oars mounted upon them, as, from the prevalence of the northerly winds, there was little reason to hope that we should have occasion for sails. The boat of the noble traveller showed the way, and we all followed him on our return, much gratified with having achieved the object that we had proposed to ourselves on leaving the city of Cairo. I believe I may be permitted to add, that the Earl of Belmore is the only English nobleman that ever was there, and certainly the first who carried his lady and family along with him, to drink of the waters of the Nile in this stage of their progress, and to behold the unliving scenery with which they are surrounded.

The weather was delightful; and, with three or four oars to each vessel, which the sailors plied with renovated vigor, assisted by the favoring current, we glided down the stream in the most charming manner. But how different the tone of mind from that with which we ascended! when every faculty was braced and aroused into action; the eye glancing

from side to side, over mountain and plain, villages and trees, and prying into every creek, in hopes of discovering something new in a land that we had never visited before. But now the gloss of novelty is soiled; the interesting and to us untrodden scenes are left behind: what lies between the beginning and end of the second cataract, between that and the third, the fourth and onward, through all the land of ancient Ethiopia, to the source of the hitherto unexplored branch of the Nile, and far beyond. These are fields over which the fancy may delight to wander; but fancy can neither see nor truly feel. With what diminished excitement do we now look on the sandy plains, the small huts, the palm-trees, and the water-wheels! Yet we hold on our watery way. We stopped to dine at Seree, and then dropped down to Ishkid, where we stopped for the night.

Next morning, the 26th, we set off at seven o'clock, without having seen any of the cachiefs; and the mind having recovered a little from the depression of the preceding day, we were much gratified in reviewing the barren scenery between Ishkid and Absambul. We observed that many of the pyramidal mounds that spring up in the sandy plain are artificial, and have doors of entrance in the side; some of them also are natural, though assisted by art in the symmetry of their form. They are in prodigious numbers; the stream of pyramids, if I may be allowed the phrase, like the stream of

civilization, appears to have descended the Nile. Some of them are quite conical, others truncated; and though the plain is without a blade of grass to refresh the eye, yet the variety of shade and sunshine, of ruin and tranquillity, that alternate on its surface, are extremely delightful and impressive. Nubia appears to have been so little known to the ancients, that any notices which they have left us upon it are vague and unsatisfactory, tending little to facilitate our researches into its former state. The term Nubia is seldom mentioned by them at all, and when it is, the limits of the country so named are not defined. A capital of Nubia is mentioned by Strabo, but he does not inform us where it was; and his friend Eratosthenes makes Nubia occupy the left or west bank of the Nile, from Meroë to the bend of the river, and states that it was not subject to Ethiopia. This excludes from the country, that anciently went by the name of Nubia, almost the whole of that track which is characterised by that name in the present day, and which, according to the best accounts that I have received, extends from Syene, or Assouan, to Saie; an extent of about 400 miles. Of the breadth of the track so named I am hardly a judge. The term, in its present acceptation, extends to both sides of the river alike, but how far eastward or westward I do not pretend to know. That part of it which is immediately in contact with the Nile is very small, and I do not think averages above a quarter of a

mile in breadth on each side of the river. In no place do I think it is a couple of miles from the river to the mountain on either side, even where the plain is covered with sand, which are the broadest parts of it; and the narrowest parts of it are sometimes but a few yards between the mountain and the river, and in some places nothing at all, the mountain being in close contact with the stream. So that, allowing the whole to have been cultivated, even those parts which are now buried under sand, Nubia never could have been a populous, a rich, or a formidable country; and if an independent country at all, must have owed its freedom to the good-natured sufferance of Egypt on the one hand, and Ethiopia on the other. In any part of the course of the river wherever we ascended to the top of the mountain range, on either side, the whole extent of the prospect was covered with rock and sand; and indeed the want of water is quite adequate to prevent its being any thing else. Detached springs may break out in different places, and a few huts may be placed down around them; but they are all inconsiderable. There is no large oasis, i. e. place of sweet or fresh water, in this direction, and the great body of the population must always have been on the banks of the Nile. Those who think that parallelograms have any virtue in civilizing or preserving the moral character of mankind, have here, in the valley of the Nile, a fine field formed by nature for

trying the experiment. From Cairo to the second cataract is one vast parallelogram of seven or eight hundred miles a-side; it is bounded on each side by a low mountain range, which they may fortify, and render inaccessible to disturbance, or the contagion of bad example; it has a rich and easily manageable soil, watered by a delightful river, and enjoys one of the finest climates that Heaven ever bestowed upon man. They may bridge the Nile, entrench both ends of the valley, and shut them up with a wall strong and impenetrable as the mountain on its side, and sit down, cultivate, moralize, and reform. If, in the course of a hundred years, they shall have been able to sanctify and cleanse the Egyptians, the Arabs, and the Nubians, so as to present them a pure and undefiled people, without moral stain or pollution, mankind may then believe that the dry-rot in human nature is effectually cured, that the original contamination of our species has spent its malignity, and that the mind that suggested the plan was touched by a ray from heaven. They will then know the difference between a misguided philanthropist and a real benefactor of his species. The ruler of the country would grant a lease of it for any given time, on condition of receiving a greater tribute than what it yields him at present, and which it can well afford to do; and to minds strongly convinced of the efficacy and practicability of the scheme, the obstacles that lie in the way of

its execution are not worthy of a moment's consideration to retard its commencement. Much good might be done to mankind, were every one, convinced of its enormity, active in the prevention of crime, and in doing all in his power to form the hearts of his fellow-creatures to love good, and pursue it rather than evil, and to make the whole circle of his influence a heaven of pure and rapturous enjoyment.

From the remains of antiquity that occupy the sandy plain between *Ishkid* and *Absambul*, the tombs in the rocks round the high, and strongly situated Addé, as well as the temples of Absambul, it is perhaps allowable to conclude that this must, at one time, have been a place of considerable consequence. Geographers seem disposed to place the city of Abacis in this quarter, and perhaps a relic of the word may still be found in Absambul, or Abasambul. At present the whole of Nubia is subject to the Pasha of Egypt, and pays him tribute. The persons of by far the greatest consequence, are the two cachiefs of Ishkid.

Having proceeded a little farther down the river, we entered into one of the many doors which open into the rock, on the east bank, and found that it led into what had once been an Egyptian temple, and afterwards a Greek church. It had been carefully plastered over, to conceal from the Christian eye the hideous images of Egyptian idolatry, and wherever the plaster had fallen off from the walls,

Egyptian sculpture and hieroglyphics appeared in great profusion, as on the other temples. Where the plaster remained entire, it was painted over, after the manner of the Greek church. The representations of God the Father, and God the Son, were painted upon the ceiling. The horse of St. George, and several Greek saints, were pourtrayed upon the walls, more loathsome and offensive than any thing that ever came from the pencil or the chisel of the Egyptian artist, in as far as Christian idolatry is worse than Pagan. We stopped to dine a little above Absambul; after which we got on board, and dropped down to Fourgundi, where we remained for the night.

Next morning, the 27th, we started again at an early hour, as soon as the reisses had got through their prayers. With one of them, this was a very long and a very serious concern; he generally spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret communing with his heart, but called aloud, with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others, but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word "Rabbŏni," for example, answering to our

word "Lord," he would bind himself to repeat a hundred or two hundred times, twice a day; and accordingly, went on in the hearing of all the party, and on his knees, sometimes with his face directed steadily to heaven, at other times bowing down to the ground, and calling out "Rabbŏni! Rabbŏni! Rabbŏni! Rabbŏni! Rabbŏni!" &c. as fast as he could articulate the words after each other, like a school-boy going through his task; not like a man, who, praying with the heart, and the understanding also, continues longer on his knees, in the rapture of devotion; whose soul is a flame of fire, enkindled by his Maker, and feeding upon his God, like Jacob, will not let him go until he bless him. Having settled his accounts with the word Rabbŏni, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. "Allah houakbar," perhaps, came next, "God most great;" and he would go on as with the other, "Allah houakbar! Allah houakbar! Allah houakbar! Allah houakbar!" &c. repeating them as fast as he could frame his organs to pronounce them. When he had done with it, he took up the chorus of another word, "Allah careem, God assisting; Allah hedaim, eternal God; Al ham de lelai, glory to God;" or some other word, or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. The usual number of repeating certain words, is thirty-three

times each; and the Mussulman's beads are strung accordingly three times thirty-three, with a large dividing bead between each division. The usual phrases so repeated, are, "Allah houakbar, God most great; Al ham de lelai, glory to God; Allah careem, assisting God," &c.... To hear this man repeat his prayers, his variety of unconnected tones, running through all the notes of the gamut, produced quite a ludicrous effect; you would say that this man was caricaturing, or making a farce of devotion; but to look at him engaged, nothing could be more serious or devout, or more abstracted from the world, than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at, or to twit him for his oddities; on the contrary, they said that he was a rich man, and would be a great shiekh. So great is their respect for prayer, that raillery on that subject would not be tolerated among Mussulmans. And in their addresses to the Almighty, they are not permitted to use any terms expressive of any part of the human body, or even of external objects; considering it offensive to God, and a species of idolatry to do so. They have five stated periods of prayer: souba, or morning-dawn, when they say two prayers; dochr, or noon, when they say four prayers; el assr, or about three o'clock, when they also say four prayers; magreep, or at twilight, when they say three prayers; el ushé, or about half past

eight o'clock, when they say four prayers. In performing their ablutions before prayer, they begin with the hands, which they wash three times; then the mouth three times, throwing out the water; having blown and picked the nose, they wash it three times; the face and eyes three times; then they draw a line from the eyebrows to the ears, which they pick and wash; then pass their wet hands behind the neck, and over the head; then they wash their arms three times; last of all, their feet, and all the outlets of the body. They are then purified, as their religion enjoins, to address their Maker.

When prayers are ended, the Nubians usually smoke their pipes, whether filled with tobacco or lighted charcoal; then they breakfast, which commonly consists of dates, bread, or boiled lentils, after which they take the pipe again, and having reposed for a short time, resume the oar, and almost every ten minutes some one or other of them is uttering pious ejaculations, during the whole course of the day; such as Al ham de lelai, Allah kareem, &c.

During the early part of this day, the vessels were allowed merely to float along with the current, but after the reisses and boatmen had got their energies a little roused, we proceeded on at a tolerable rate, and about an hour before sun-set arrived at Ibreem. We landed, and walked up to the old ruined town and fortress, on the top of the rock,

It is completely walled round, but not strongly; it is strong by nature, and is not, though it seems to be so, commanded by the adjoining mountain. It has only one gate, which faces the east. The interior consists of a number of ruined houses, and granite columns, apparently of Roman manufacture. The following morning we went round to the excavations, that I have mentioned, in the rock close to the water's edge, but did not find that they contained any thing particular. One of them has three ruined statues in one end; another has a chequer-painted ceiling; a third has four ruined statues, and some sculptured figures; the last was of rather difficult access, and Captain Corry, along with one of the reisses, was the only member of the party that entered. We left Ibreem, about half past eleven, for Deer, whither we had previously sent forward the cooking-boat, along with the interpreter, to get bread ready against our arrival. This is the only town in which the traveller can obtain this valuable article, in these quarters, and the process is very tedious. The grain must, first of all, be purchased, then ground into flour, then people must be procured to leaven it, and others to bake or toast it, and after all it is generally sour, without salt, and by no means agreeable. We reached Deer at four o'clock P. M. where we dined, and remained for the night. As usual, I was overwhelmed with applications from the sick and complaining, and was glad

to find that my former ophthalmic patient had recovered so much, that the loss of vision now ceased to be matter of apprehension.

Next morning, the 29th, we resumed our voyage about seven o'clock, and at nine stopped at Abyssa, or Amada. One reiss gave it the one name, and the other reiss gave it the other. Here we visited a ruined temple on the west bank of the river, which bore evident marks of having at one time been used as a Christian church in the Greek figures that were painted on the walls of the adytum. There are but few sculptured figures on the walls of this temple, but many tablets of hieroglyphics, in which the ibis frequently occurs. The grasshopper is also of frequent occurrence, and the hawk with the sun or globe over head; but it is so much filled with sand that it is impossible to describe it completely. It stands upon the rock, but there is an extensive plain around it deeply covered with sand. Hard by are a few roofless huts, the ruins of the former village. After this hasty view of the temple we again embarked, taking along with us some seeds of the lilac colored acacia, and proceeded down the stream. The small huts composed of a few coarse mats, and placed amid the yellow sand not to encumber the cultivated ground, the shiekh's tomb, with a whitened cupola crowning the contiguous mountain top, to keep alive the flame of devotion, the thebaic and the date palm tree, the

Persian water-wheels, and the well cultivated verdant strip of grain, stretching along the river's edge, all these are characteristic of Nubian scenery, none of it striking, but generally agreeable.

There was a scheriff, or Moslem nobleman, on board one of the vessels as a common sailor. His complexion was quite black, and he had the negro feature, wore a scanty white beard, and had a green turban on his head. His air and carriage were highly dignified; he spoke little, was not easily moved, and rarely saluted a Christian, and when he did, seemed as if he chid himself for having offended the prophet. He prayed much and in secret, and constantly carried a book of prayers with him in which he read, and on which he meditated when disengaged from labor; but working or resting, sitting or standing, the whole of this man's deportment was characterised by an air of superiority greatly above his fellows. His eye was much in heaven, his whole look and aspect tended thitherward, and he expressed the most confident assurance of another and a better world. The devotion of his daily life would have been a model for a Christian. Yet this man's mind was under no regulation. He would ask for a baxiss in the most savage tones, and with looks denouncing vengeance if refused, and, should an opportunity offer, would not scruple to help himself to what was most convenient. His heart was not benefitted by his devotion. Those prayers

are of no good which do not improve the individual. Some diviner influence is wanting to take possession of the heart, and keep it back from iniquity. The religion of Mussulmans is a religion of pride. Humility is not in all its precepts, nor in the practice of its votaries.

We stopped all night at Saboua, which is about thirty miles from Deer, and set out again early next morning. In a short time we came to a temple on the west bank which we had not visited in ascending the river. Having landed, we went immediately to it. It has a much older surface than any of the other temples, and seems as if nearly coeval with the excavations in the rock. The joinings of the stones are all loosened, as if they had been shaken by an earthquake, which gives it a frail and shattered look; but scarcely any of it has fallen down. About two hundred feet in front of the propylon, which looks to the east, are two colossal statues, one on each side of the avenue, with numerous tablets of hieroglyphics down the back, and the goose with the egg over her, between each of them. A row of leo-sphinxes with their heads turned to the road goes off from behind each statue in a straight line to the propylon. Each sphinx is twelve feet long. Three of them appear on the right-hand side, and two on the left: the rest are probably lying buried in the sand. The hero, or executioner of vengeance, holding the hatchet in

one hand, and the hair of four miserable captives in the other, is sculptured on each side of the door! Opposite to him is Osiris as in similar cases already mentioned. Along the top there have been many small figures, but they are much disintegrated. In the pronaos are four statues of Osiris on each hand. His arms are folded across the chest, and he is armed with the scourge and crook, as in the temple at Absambul. Along the walls were many figures and hieroglyphics; but not nearly so crowded as we have generally found them. The pronaos was a good deal blown up with sand, and the sekos entirely so, and could not be entered. There is a fine sloping sandy plain between the temple and the river; but no cultivation and no inhabitants. Having got on board, we proceeded merrily down the stream to the neighborhood of Dekka, where we stopped for the night at the same side of the river, a little after sun-set. During the whole of this day the sailors rowed and sung almost incessantly. One of them took the lead, and repeated the words of the song which seemed to have but little variety; the rest all joined in the chorus, and at the end of each stanza they all gave a wild shout, and then commenced anew, keeping time to the oars, and exerting themselves prodigiously.

Immediately on landing, those of the party who had not formerly seen the temple ran off to it, determined to have at least a glimpse of it though in

the twilight. It is certainly the most perfect and highly-finished temple in the whole of Nubia. The hieroglyphics and sculpture are particularly well executed, the stone is sandstone of a blueish tinge, and remarkably good. There is no sculpture on the propylon, which is a very fine one. Over the door there has been sculptured the usual ornament of the globe with the serpent and wings; but it is much damaged. To the right there is a large table of hieroglyphics, particularly well cut. The sculptured figures are in four rows down each side; each row generally contains three figures. Osiris, the hawk-headed deity, and the goddess with the lion's head generally prevail. There are two columns, half engaged in the wall, on each side of the door, and a row of vultures with outspread wings pourtrayed along the centre of the ceiling. In the first chamber Isis is seated with her lotus-headed sceptre in her hand, and presented with offerings; after this follow four different chambers, none of which are large, and each of them communicates with the court, which has been surrounded by a high wall that is now a good deal broken down. The last chamber but one is very much blackened, probably from the effect of torch light, and in the last chamber there is a sphinx remarkably well sculptured on the wall, with a cup between his fore feet, the whole is presented as an offering to a deity whose head is covered in a very unusual manner. Probably the

deity so attired may be the great god Taut, or Nuphis, to whom the temple was dedicated, as we learn from several Greek inscriptions. On the architrave over one of the doors, in the north side of the temple, there is an inscription in very well cut hieroglyphics, and, immediately below it, another in the enchorial character of about the same length, as if it were an interpretation of it; the last line is a little effaced. To the right of this inscription, on the wall, there is one in the Greek character in red, which I have no doubt a little time would have enabled me to decypher; from the slight perusal that I was enabled to give it, I perceived that it was intended to commemorate that a certain person had gone there and had worshipped μεγιστον Ταυι Νυφις, the very great Taut Nuphis. There is likewise on the propylon a number of Greek inscriptions, recording that certain individuals had gone there, and had worshipped the god Hermes.

The village of Dekka is a little further up the river than the temple, and I believe there is not a more uncouth savage race in the whole of Nubia, than its inhabitants. As I have already stated they were outrageous in the extreme, when we ascended the Nile; but on the present occasion were quiet and chop fallen. The soldiers of the Pasha were within a few miles of them on their journey through Nubia, to collect the tribute; and the greater part of the male population, dreading little less than that

the whole village would be rased to the foundation, on account of the insolence which they had invariably shown to Europeans, had fled into the desert, leaving a few old men, old women and children, to disarm, if possible, the stern vengeance of the military. One of the few remaining old men brought me a pail full of new milk, when I returned on the morning of the 31st to make the few observations on the temple that I have given above; but I did not accept of his present, and he did not ask for a baxiss. The morning was windy and cold, and the sailors, shivering in their scanty clothing, shrunk with horror when they saw Captain Corry and myself leap into the river and go ashore to visit the temple.

The ancient custom of setting up stones, or stony pillars, to commemorate particular events, still prevails in Nubia. I was shown several of them in the neighborhood of Dekka; they were called the shiekh's columns, or the shiekh's pillar: but they had generally been erected to mark the tomb of the individual.

The wind was high and contrary during the whole of the day, and the few minutes that our vessel stopped at Dekka threw us so much a-stern, that we did not recover it. The other boats got so much a-head of us that they were able to stop and see Diarfissen, and be off again before we came up with them. However, though I had not an opportunity

of seeing this beautiful remain of antiquity again, I was extremely happy to find that the sentiment of the noble travellers coincided entirely with my own. We dropped down a little way beyond Diarfissen, and, passing over to the east bank of the river, stopped for the night, and slept out the old year beside a fine field of dhourra which we were surprised to find unreaped.

Next morning the 1st of January, 1818, we set off again at an early hour. The wind was still high and contrary. In such cases it is inconceivable how little progress is made. Rowing is scarcely of any advantage, even though the stream run in your favor. The body of the vessel is so resisted by the wind, that all the ordinary power of rowing will not quicken its pace. On such occasions the Nubian sailors dress themselves out in their best, put on their yellow turbans, which they tie remarkably well, and which certainly become them better than those of any other color; their chief amusement is to say their prayers, or sing their songs, just as they are inclined, and allow the boat to zig zag the river, drift on, and tumble about with the current. This was a day of the above description, and the sailors having recovered from their morning's shivering, prayed and sung an unusual allowance. It was curious to see how they observed and criticised each other. It happened on board our vessel that one of them attending to the other saying his prayers,

perceived that he pronounced a word wrong, or, as he fancied, in an irreverent manner; the listener instantly checked him, and said that it was insulting God to speak to him in such a style. The other repelled the charge; and, after a considerable discussion, which obliged him to confess that he was in the wrong, resumed his devotions with as grave a face as if nothing had occurred. Their songs are of all descriptions, dull, lively, and pathetic, and the burden of them all, as in Europe, is generally love or war. I do not know any thing that would sooner give a man a fit of the blue devils, when drifting down the Nile in a dull cloudy day, with the wind right a-head, than to see a thick-lipped negro sit down in the prow of the vessel, turn his half-animalized aspect to the halo in the western sky, and sing his "yaw tolooba." His "ya hill a wa kae hilly hawly" is tolerable, because it is generally sung when he is in good-humor, and every thing going on favorably. The "Romāna hub el balmia" is delightful, and they enjoy it exceedingly. I was anxious to obtain a translation of it, but all my efforts were in vain.

About two o'clock P. M. we reached Gassr Dandour, and landed to view the temple, from which I copied a Greek inscription, recording that it had been repaired and dedicated to the Roman Hermes. The wind still kept heading us, and we stopped at sun-set, for the night, a little above Kalabshi, on the opposite side of the river.

Early next morning, the 2nd of January, we rowed across to Kalabshi, to take a second view of the temple, which pleased us quite as much as the first. I copied a Greek inscription from the portico, and perceived the globe with serpent and wings occurring frequently among the hieroglyphics. We also visited the contiguous quarry, from which the stones had been taken for the building of the temple; it is large, and has been well and regularly wrought; the species of sandstone is particularly good. During the short time that we remained here, Lord Belmore walked over the rock above the village, and, to his astonishment and delight, found a small Grecian temple, with fluted columns of the Ionic order, from which he brought away a small sphinx, considerably injured. The temple itself is in good preservation, and has several Greek inscriptions. The tombs of the ancient inhabitants are cut in the adjoining rock. We saw them at a distance, but did not visit them.

At noon we landed at Hindaou, on the west bank, and walked over the field of ruins, which consists of six buildings, comparatively modern in their appearance, and two that are of a more ancient date. One of these, which stands among the houses of the village, is of the old Egyptian style of architecture, but very small, and contains nothing particularly worthy of notice; the other, which seems a more modern building, though more

ruined, has once been used as a Greek church, and the walls are covered with Greek paintings and Greek inscriptions, all of which are greatly defaced. On each side of the door, within the cella, there is a Greek almanack, consisting of six columns, each of which is divided into four smaller columns, with Greek numericals in each, and an inscription over the top of it, which I could not read. The other six ruins are much more modern, and do not appear to have been finished. I am also disposed to doubt their ever having been intended for temples. Two of them are built in a very unusual style; the courses do not pass horizontally along the wall, but run in a crescentic form, each course being shaped in the form of an inverted arch. Some large fragments of the cornice, which we found near one of the buildings, was remarkably well cut, and of Roman workmanship. Having spent about an hour among these ruins, we reimbarked, and glided down the river to Gartaas. Here are the remains of the substructions and gateway of a very large temple that has been enclosed by an extensive wall, but so dilapidated that no account can be given of it.

A little further down the river we visited a quarry, where there are a prodigious number of Greek inscriptions, and busts placed in niches in the front of the rock. The principal bust has been carried

away, and the niche remains empty; but there are two other niches with busts and inscriptions, one on each side of it. At the entrance, and all around the quarry, are many other busts and statues with numerous Greek inscriptions, some of which I copied, and read a great many more; the purport of them all was merely to record that certain individuals had come there to worship, and had presented offerings for themselves, their wives, their children and friends. This has evidently been a place of great and pious resort; but the name of the wonder-working saint that filled the quarry with pilgrims and devotees, I have not been able to learn. The whole ground about Gartaas is extremely interesting, and a few days' study of the ruins and inscriptions about it would, probably, furnish some valuable information. I do not recollect seeing any hieroglyphics in any part of this quarry. From Gartaas we proceeded to Dehmi, where we dined, and dropped down to Deboudy during the night, expecting to reach Philœ the following day.

Early in the morning of the 3rd of January we set out for this celebrated temple, which stands on a fine situation near the river. There is a large space round it enclosed by a high wall of very coarse workmanship. The temple of Deboudy is a very handsome building, but is very little decorated either with ornament or sculpture. Over the door of the propylon is the usual ornament of the globe with

serpent and wings, and over the door of the temple a square projection of the stone is left as if it had been intended to be cut into a similar ornament. There is no sculpture on the outside of the temple, except on the right of the door, where Isis is presented with an offering shaped like a globe, without any emblematic accompaniment; a lion-headed goddess is similarly honored; and on the left, the small squat figure so frequently mentioned is presented to Osiris, and another offering to a ram-headed deity. Within the door of the temple, on the right, we see a priest standing behind an offering. He is attired in a head-dress which resembles a Welch wig, closely fitted to his head, and surmounted with two feathers; he has the sceptre of Osiris in his hand, and the crook and scourge are lying on a table before him; his wrists and arms are adorned with bracelets. The offering before him consists of a wolf looking over a horned snake, a hawk, an ibis, and a substance resembling a heart; near to which is a small figure holding up a row of hieroglyphics, and two men pouring from two jars over the head of a person, who is standing between them, a stream of sacred taus and sceptres of Osiris, alternating. The stream reaches down to his feet on each side; but neither of the sacred emblems is represented as accumulating on the ground. Perhaps the device is intended to represent the divine protection and power encircling those who are duly observ-

ant of the enjoined ordinances of their religion. Throughout the rest of this and the next chambers, the representations of Isis, Osiris, Horus, the ram-headed and lion-headed deities, are much the same; they are presented with offerings accompanied with hieroglyphics. In one place we saw a snake-bound sceptre presented as an offering to Osiris. There is no sculpture or hieroglyphics in the other two chambers, and none on the outside of the temple, or the three small propylons, excepting two figures on the eastmost one, which are not worth describing. Among the hieroglyphics, we observed a globe surmounted with serpents in the end of one tablet; and in the end of another, a stag couchant, with two waving lines under him, indicative of water; also the hare and owl, and several other figures which do not generally occur.

In the innermost apartment there are two small monolithic granite niches: the mass of granite for the one is about eight feet high, and four feet wide; and for the other about seven feet high, and three feet and a half wide. The niche is empty, and is surrounded with a double moulding, and ornamented with the globe with serpent and wings at the top, and on the base two small human figures are represented as tying the stem of the lotus round a table, and holding the double in their hands in a frisky sort of attitude, as if they were going to pelt each other for their amusement. There are no hieroglyphics

within or down the sides. The only inhabitant of the temple of Deboudy, when we visited it, was a calf carefully shut up, as a worthy successor of Isis.

The village of Deboudy is close by, and several of the inhabitants came about us; they behaved with great civility. Once they asked for a baxiss, but seemed perfectly conscious that they had done nothing to entitle them to one; and, as they received no answer to their demand, they did not repeat it, but turned the subject, by inquiring whether Egypt now belonged to the English or the French, and were pleased to learn that it belonged, as before, to the true Mussulmans.

From Deboudy we set out for Philoe, feeling, on our approach, almost as if we were coming home to the land of security and civilization. As we glided down the stream, we saw knots of females sitting together, working and talking, adorned with bracelets, necklaces, and a profusion of beads, and not a few of them disfigured with thick greasy veils.

About one o'clock we came in sight of the island of Philoe. The venerable ruined mosque, the shiekh's tomb, the brown decomposing mountain behind the verdant fields, the clustering palm-trees on our right, the island, and the pillared temple in front, all announce to us the approaching termination of our Nubian expedition. The island of Philoe is protected from the attrition of the water by a sunk wall that is carried completely round it; and, with

its magnificent temple, that seems to occupy the half of its surface, presents a compact and noble appearance, altogether different from the ragged edges of a water-beaten island. In half an hour we came alongside of it, and landed opposite to the temple, on the west, where the venerable pile touches upon the bank of the river; so that we had only to scramble up the steep, and enter by the west side of the temple, behind the pronaos, from which we ascended by a stair to the top, and enjoyed a complete view both of the island and temple.

This most magnificent edifice stands on the south-west corner of the island; the greater part of it is close upon the bank of the river. The bank is higher here than in any other part of the island, and is rivetted with a strong wall of stone, from the rock under the level of the water up to the top of the bank, which may be considered as the foundation of the long wall of the outer court of the temple.

The temple consists of a long narrow court on the south, then a propylon, a dromos, another propylon, a pronaos, and lastly the cella, or body of the temple. Its plan is extremely awkward; for, saving the walls of the small cella, none of the other walls are parallel, but all inclining a little to the east, winding with the course of the island. The space which it occupies is about 436 feet long, and 105 feet wide at the broadest part, which is about the centre of the dromos. The other parts vary

extremely, as they do in most other Egyptian temples, where it never appears to have been the design of the architect to enclose an equal space from the one end of a building to the other. The cella here, for example, is equal throughout; but the pronaos is nearly 15 feet broader at the south than it is at the north end; the dromos, on the contrary, is broader on the north end than at the south, and is, besides, extremely irregular on the outer wall; and the walls of the long court in front are neither parallel to each other, nor at right angles with any part of the building. Nothing could possibly have been worse managed or worse contrived, either as to symmetry or beauty, than the ground-plan of the temple, yet its magnificent propylons, colonnades, and speaking walls, enchant the beholder.

At the southern extremity of the long court, close upon the south-west corner of the island, we find the substructions of a small temple, with six columns on each side, and four on each end. The columns have all been engaged in the wall, which is more a Roman than an Egyptian style of building. The six columns on one side are still standing. Near to it, on the edge of the river, there is a small but handsome granite obelisk; it is covered with hieroglyphics, and has several Greek inscriptions, one of which mentions an offering of king Ptolemy, a lover of his country, and of his brother, and their children, to the goddess Isis and the contemplar divinities. This

is the only obelisk at present standing in Philœ; it stands on the corner of the island, close upon the margin of the river, where the bank is built up to form a landing-place, with a stair going down to the water. From this a long colonnade runs northward along the edge of the river, thirty-two columns of which are still standing; but there have been more. These, with the six columns of the temple just mentioned, which run in the same direction, though not in the same line, form a magnificent colonnade of about 240 feet long, running up to the south front of the grand propylon of the temple. Between the columns and the river a high wall is continued up from the rock under the level of the water to an equal height with the top of the columns, and large flat stones pass from the top of the wall to the top of the columns, and form the roof of the piazza. There are eight windows in this wall; and a good well-formed stair, about the middle of it, leads down to the river; the whole forming a most delightful piazza, under which the ministers and votaries of the temple could repose during the heat of the day, and enjoy the finest air and the finest water in the world. Our Nubian guide, who spoke Arabic, called this colonnade gossaba de kakeen, which means arcade of shops; an use for which it is well calculated, and for which it was probably constructed. In many places in the present day the shops of the Christians, and the bazars of the Mos-

lems, line the entrance to their places of worship. The same was the case in ancient times.

Directly opposite, though not quite parallel to this, there is another colonnade, on the east side of the court, but by no means so long or so fine as that on the west side, part of it being taken up with chambers; fourteen columns still remain, there have been more; and it reaches nearly to the east end of the grand propylon, as the long colonnade does to the west end. In the wall behind the columns, there are three doors leading out of the court. Within this space there was ample room for exhibiting the gods, and ample accommodation for the spectators to witness the processions. We find it at present filled with the ruins of its former grandeur. Near to the front of the propylon, and on a line with the gateway, there are the pedestals of two granite obelisks, which have been carried off. The Nubians call the obelisks goss maktoup, or written columns, from their being covered with hieroglyphics. Near to them are the remains of two hiero-sphinxes much mutilated.

We are now in front of this most magnificent propylon. On the right, between it and the short colonnade, there is an elegant and lofty gateway, by which to enter the temple, without going round the wall of the piazza already described; and on the left, an open space between it and the long colonnade, by which to communicate with the river.

The propylon is about 90 feet long, and rises in two lofty towers at each end, constructed in the same pyramidal style as has been already described when treating of the temple at Edfou. Without having measured, I guess them to be nearly a 100 feet high. It is perforated by two passages; a large and magnificent one in the middle, and a smaller one towards the west end; both of which lead into the dromos. The front of the propylon is highly decorated with sculpture and hieroglyphics. The figures are not raised, but in intaglio, all of very colossal size, and very ill proportioned. On each side of the principal entrance, is the figure of Isis, with the moon over head. It reaches to about the height of 20 feet, ascending through fifteen courses of stones, up the face of the wall. On the west side of the door, she is represented with the lotus-headed sceptre in her hand; on the east side her hand is raised in a peculiarly imposing attitude, enjoining devotion and solemn thought to all who enter the precincts of that holy place. On each side of this sculptured figure, there are the fragments of a Greek inscription, breaking off where the figure is cut into the wall, and remaining on that part where the surface of the figure is on a level with the surface of the wall, the same on the arm, and on the space between the body and the arm. The lines on both sides answer exactly to each other, and present the appearance as if the inscription had been made

upon the wall before the figure was cut into it. The same appearance of an inscription having been marred by the sculptured figure exists on the other side of the door, and in several other places of the propylon and temple. The remains of plaster are still observable among the letters and on the wall. I copied what remains of the inscription round the figure on the east side of the door, but it is not possible to make out any regular translation of it. The name of Isis occurs twice in it, and that of Zarina, Hieronymus and Theodorus; the last of whom, we learn from another Greek inscription, was the bishop of the district. And the import of the inscription probably was, that this temple which had formerly been dedicated to Pagan rites, and the worship of Isis, was, by Theodorus, consecrated to the rites of Christianity, and the worship of the true God, and his son Jesus Christ. This was an important change, and worthy to be recorded on the front of the temple in which it was effected. But such a temple, crowded with idolatrous images and enigmatical inscriptions, every one of which addressed itself to the eye, and condemned the tenor of the inscription, was like a Mordecai in the king's gate, that could not be tolerated. It therefore became of consequence to conceal from public observation all traces of the idolatrous rites for which the temple had been erected; that the over zealous might not be offended with the sight of them, and tempted

to obliterate them altogether, even at the expense of the edifice itself; and that the stiff-necked enemies of truth might not, by constantly looking on the symbols, be induced to relapse into the sensual rites of their former religion; and finally, that the ministers of the Holy Gospel themselves, might not, in the discharge of their sacred duties, have the impure objects of Egyptian idolatry continually before their eyes, in whatever direction they chose to look. Hence the commendable policy was, to fill up all the lines, to plaster up all the images, and put the whole trumpery of their mythological devices, gods and goddesses, out of sight. Having done this, the front of the propylon became the most conspicuous place on which to display a Christian inscription, that every native and every wayfaring man might read and know the sacred name of him who had become the object of worship within these walls, the former abode of Pagan darkness and superstition. In process of time, the plaster has fallen off, and with it part of the inscription has perished. The Egyptian deities and hieroglyphics have been restored to view. The Christian religion has been banished from the land, and with it science and art, the comfort and happiness both of rich and poor. Many of the sculptured figures have been effaced with picks or other pointed instruments, and are thereby irrecoverably lost. This process of demolition has probably been the work of the Saracens, or

Turks, or both, whose hostility to images, of whatever description, or by whomsoever made, is more implacable, and more inconsiderate, than that of any sect of Christians, and whose disregard and contempt for the fine arts is unparalleled in any part of the world, however gothic or uncultivated it may be. Thus Egypt has lost Christianity, the arts, and the comforts of life, and gained deism, ignorance, and misery. There is a Pasha in Egypt, and a Sultan in Constantinople, but throughout the whole of Turkey there is not one gentleman, one learned, or one independent man. Let us value the institutions that make us to differ. In my opinion, the hieroglyphics were the characters employed by the priests to wrap up the dogmas and mysteries of their theology, and to render them unintelligible to any but to the initiated, or those of their own profession; and that they never were the generally written alphabet of any country, equally understood by all; but a later invention of the priests, when they found more mysticism necessary to support the delusive pretences of their religion. The statements of the oldest historians support the conjecture.

Next to the sculptured figure of Isis, which has been mentioned, is that of the hawk-headed deity, of the same size. The hawk, we are informed by Strabo, was the principal object of worship in Philæ, and therefore the first god exhibited is naturally the

hawk-headed, and not the human-headed god, or Osiris, whose sacred tau and sceptre he bears in his hands. Next to him is the representation of a great personage, whom I consider in no other light than that of a hero, a conqueror, or a sovereign, punishing his vanquished foes, or his wicked and rebellious subjects. The figure is that of a hero finely sketched, young, vigorous, and colossal. His head-dress is surmounted with the serpent and globe, or sun, indicative of his wisdom and extensive sway. In his left hand he holds a hatchet, poised in an attitude to strike, and the Ethiopian hawk, or sacred bird, hovers above the blade; the right hand grasps the hair of thirty miserable heads. To look at his countenance, it is placid and benign, and so far removed from the gathering blackness of cruelty, you would say, that with his hatchet he was going to hew asunder the fetters with which they were bound, and set them at liberty; but when you behold the unfortunate wretches, crouching and shivering under his arm, you feel that nothing less than their destruction is intended; more especially as they are represented trampling under their feet two of his subjects, whom they have probably put to death. This picturesque group is stated, by Mr. Hamilton, to represent the punishment or destruction of Briareus; but not being acquainted with his reason for calling it so, I have not adopted the appellation; though I feel the greatest respect for every opinion

stated by that gentleman. Numbers of other figures of Egyptian gods and goddesses, various devices and tables of hieroglyphics, are sculptured along the front of the propylon, with an infinity of Greek and Latin inscriptions, some of which have been already alluded to, as having been put up there during the time that the temple was devoted to the Christian worship; but there are many others, both in prose and verse, that appear to have been affixed there during the days of its heathen darkness and apostacy. The general purport of them all is to record that certain individuals who are named came there, and worshipped the goddess Isis, or Eisis, the very great goddess Isis, or Eisis. The word θεα or κυρια is applied to her indiscriminately.

Both these passages lead into the dromos, and are covered with sculpture and hieroglyphics, offerings to gods and goddesses, females beating the tambours, and long-tailed monkies. The dromos is extremely magnificent. The Nubians called it Gassr el Wadjout. It is not exactly at right angles with the propylon, but points a little more to the west; the west side of it resembles a peripteral Greek temple, it has eight round columns on each side, a square column at each angle, four columns in the anticum, and three in the posticum. This last is not Greek. It is not joined either to the great propylon, nor to the small one in front of the pronaos, there is a passage between it and each

of them to the river. The interior of this temple is divided into three chambers, and the Nubians call it bet el houssân, or house for the horses. On the side of it, which faces the dromos, there is a long inscription in the Syrian character. The east side has twelve columns toward the dromos, and a wall behind them perforated by three doors, some of which lead to the exterior of the temple. This part the Nubians called bet el Sultan, or house of the Sultan. On this side of the dromos two doors lead into the interior of the great propylon, on the north side, from which an excellent stair ascends all the way to the top, giving off, in its course, passages into different spacious chambers. On the summit of each tower of the propylon there is a large platform, where philosophy and devotion might delight to dwell in perpetual contemplation. Towards the south the eye enjoys a prospect of the most celebrated and most majestic river in the ancient world, moving on in a placid and continued stream till divided by the island. Towards the east, it ranges over a small but well cultivated and verdant plain, studded with trees and villages, and ruined mosques, and shiekh's tombs along the mountain ridge that embraces it in a semicircular form, from end to end: on the west are the granite and desert cliffs of the island of Beggé, with a long expanse of unproductive sand: on the north the river unites its divided waters, and smooths its cur-

rent before its fall to descend, between its high and rocky banks, a rugged cataract of four miles continuance. He knows not felicity who knows not the private hour when the thought, which God and conscience approve, comes warm on the heart, and the glow of meditation fosters it to maturity. Well might this hallowed spot be called anas el wadjout, the consolation of the soul, for never was prospect spread beneath the sky, more calculated to wrap the mind in conscious meditation, and the sky itself so pure and cloudless, that the eye of man never pierced a brighter, to contemplate Him whose glory it declares. Here the soul may enjoy its divinest exstasies, and science undisturbed may scan the heavens. Philœ is beautiful among the choicest landscapes.

The dimensions of the dromos are about seventy-two feet, by sixty-four. The north end of it is bounded by a small propylon, which has a central passage that leads into the pronaos, which is remarkably handsome, a masterpiece of Egyptian art for painting and sculpture. This part with what remains of the building the Nubians called bab el melook, the door or house of the king. This elegant pronaos consists of ten columns, which, ranged round the three sides and covered above, form an agreeable piazza, to shelter from the sun. The middle of the pronaos is hypethral. The capital of the columns are all different, in imitation of the palm.

branch, the doum and the lotus in different stages of their growth. The figures on the columns are painted in the most lively colors, blue, green, red, and yellow. The ceiling also is beautifully painted, azure studded with stars. The Egyptian star has only five rays; this never varies, and it is always made in the same way, ✳ and it deserves to be remarked, that by joining the two upper rays, it forms the sacred Tau ☥. The mythological figures on the ceiling are also curious. A man with a tulip in his hand is playing with a serpent. A monstrous figure with the head of an ichneumon, the body of a bird, and the feet of a lion; perhaps intended to represent the three kingdoms of nature, water, earth, and air. The next group is three female figures of the same description with the one that encircles the ceiling on the same part of the temple at Dendera. The one here encircles the other, having the legs and arms, head and neck, nearly at right angles with the body. The smallest or innermost figure is perfectly hideous. It is bent round, so that the head is nearly in contact with the feet, and the face looking up. All around are boats with paddles, globes with wings, and a scarabæus with hands and outspread wings. The same device is repeated with slight variations. In one of the boats, which is painted green, there is a globe, and in the globe a figure of Osiris having his sceptre in one hand, and what is very unusual, a round

shield in the other. Two beautiful birds with feathered sceptres in their claws, are conjectured by Mr. Hamilton as being representations of the fabulous phœnix. The feathered sceptres, he supposes to be palm branches, which would greatly strengthen the conjecture, as the story of the phœnix is supposed to have originated from the palm tree, which is also called phœnix as a generic appellation, and which, when it became old and incapable of producing fruit, was frequently burnt down, and from its ashes sprung up healthy and vigorous plants, long-lived, and fruitful as their sizes. This may or may not be the case; the birds appeared to me to be the common sacred bird of the ancient Egyptians, so frequently pourtrayed in the ceilings of their tombs and temples. A stair leads off from the pronaos to the top of the small propylon. From the portico we passed into the body of the temple, which contains eleven small chambers on the ground-floor, all of which are covered with sculpture and hieroglyphics. In the first, to the right, the French have been at the trouble to engrave on the wall the progress of their arms and researches in Egypt, along with their astronomical observations, to ascertain the latitude of different places, which they have not done correctly. The chambers in the cella are more soiled than in any other part of the temple, which has been occasioned probably by the long residence of bats, and the necessity of using

torch light in the ceremonies of their religion. The sekos or middle-most chamber, is particularly black, and contains two monolithic granite niches, resembling those at Deboudy already described. The Nubians called them bet binte Nazarani, or house of a Christian woman; an appellation, for which it would not be easy to assign a reason. They have been wrought with great care, and adorned with winged globes, and cornice and moulding, and two figures on each side tying the lotus. Deboudy and Philœ are the only places in which we found those monolithic niches. The workmanship on them is quite of a different style from that on the temple, and apparently of a much older date. The places which they occupy now have no appearance of having ever been intended to receive them. They are not let into the wall, and are in every way as much unconnected with it as a chair or bookcase with the walls of our rooms. The niche seems to have been intended for receiving the statues of the deities which were probably covered with a curtain to conceal them from public view, except on such occasions as they were either privately or publicly exhibited.

In the upper story of this part of the temple there is likewise a number of elegant chambers, covered with sculpture and hieroglyphics, and various groups and devices; one of them represents a death-bed scene, with the preparation and interment of the

body. It has been interpreted to represent the death and burial of Osiris; but this is probably a misinterpretation, for in the Egyptian mythology, Osiris was cruelly put to death by Typhon, and thrown into the Nile as above described. It would be difficult to assign a reason for the number of small chambers into which the cella of this temple is divided, unless we are to conclude that each of them contains a separate story, unfolding some part of the mystical theology of the ancient Egyptians, and that each was probably expounded to the visiters by its respective priest.

The outside of the temple is equally covered with sculpture and hieroglyphics; among which the hawk with the globe or sun over his head, frequently occurs, and which we learn from Strabo was the principal object of worship in this temple. Isis with the lotus-headed sceptre, and moon over head is frequently presented with offerings. In some places she is represented shaded with wings. In others seated on an elegant chair of Grecian form, with Horus on her knee, whom she is nursing, and at the same time listens to the music of the harp which a female is playing beside her. The harp is Isis-headed, and has nine strings. The largest harp in the tombs of the kings at Thebes has eighteen strings. In another place she is seated and nursing Horus, who stands by her side as at Dendera. She is generally accompanied with

the hawk-headed deity. In other parts of the wall Horus appears as an independent god, wearing the sceptre of Osiris and receiving offerings. In another place he is seated on a lion-shaped couch, and receiving offerings, with Isis standing behind him. On another part of the temple we have also a hawk-headed and an ibis-headed priest, pouring from two jars streams of sacred taus and sceptres of Osiris over the head of a third person who is standing.

In regard to the time when this temple was built it is impossible to state any thing with certainty; ancient authors have not left us any record concerning it, nor indeed have any of them made any statements that could have led us to suppose that the magnificent edifice which I have been describing, existed in their time. Strabo mentions that Philæ contained Egyptian temples: but makes no allusion to their elegance or size. He further states that the hawk was worshipped here, which was not at all like the European or Egyptian hawk; but greatly exceeded them in size, and various colored plumage. That he was informed that it was an Ethiopian hawk, that cargoes of them were regularly imported from that country, which were kept and deified whenever the others were sick or died off. We find a bird of the above description represented on different parts of the temple, and in the sacred boats; but he is no where presented with offerings, and none of the inscriptions state that any

of the votaries had come there to worship the hawk. On the contrary, Isis appears throughout the whole sculpture and devices, to have been the principal object of worship in this temple; and all the inscriptions record her as the goddess whom the individual had come there to adore; Osiris sometimes, but very seldom; and they, and Hórus, are the only deities who are presented with offerings in the sculptured devices that adorn the walls of this magnificent ruin.

From these appearances it is perhaps allowable to conclude that when the present temple was built, the worship of the hawk had been superseded by that of Isis, Osiris, and Horus, who latterly became the sole deities of Egypt. In different parts of this temple, we easily perceive that different degrees of honor are shown to the hawk. In the sekos there is a magnificent represĕntation of him, far surpassing that in any other part of the temple. Here he is the principal object, and I may add that this is the oldest part of the temple. In the pronaos, and on the propylon the hawk is evidently but of secondary consideration, and often introduced merely as an ornament. This part of the building appears to be more modern, and has been constructed with materials taken from a former building; for in one of the columns we find the hieroglyphics inverted, and the centre of the wall would furnish specimens of the same thing.

That this temple has been built at different periods is also evident from the want of parallelism in the walls, and the direction of the different parts of the building. The cella which contains the sanctuary, and numerous other chambers, seems to have been first built, and it does not appear that the architect in founding it, anticipated the great extent to which the edifice has since been produced. This is all that was essential for the worship, and is probably all that existed in Strabo's time. The pronaos was subsequently added, which comes nearly in contact with the river, so that it was impossible to carry the building any further in the same direction. Hence the dromos, the great propylon, and the long colonnades, are all moved a point or two to the east of the direction of the cella, and of each other; which is not likely to have been the case had the extent of the building been contemplated at its commencement. These parts were probably added by the hierarchy, assisted by the governors of the country, and the contributions of such individuals as wished well to the cause, at the time when the rites of Isis had become so extremely popular as to be introduced into imperial Rome, where they enjoyed the countenance both of sovereign and subject in an equal degree with those of the indigenous divinities. It may also be observed that these latter parts have not been completely finished; some of the columns are neither sculptured nor

adorned with hieroglyphics; others of them are but partially so, and the side of one of the passages is covered with sculpture and hieroglyphics, half way up, and the rest of it is left untouched, breaking off in the middle of a course. These additions were probably made in the time of the Emperor Hadrian, who appears to have repaired, or built the temple at Kalabshi, and probably many others in Nubia, if not in Egypt.

At a small distance, only a few paces from the large temple, on the east, there is a small handsome temple, which the Nubians called Sereer Pharăon, the bed or place of repose for the Sovereign. It is sixty feet long, and forty-five feet wide. It has five columns on each side, and two on the sides of the door at each end. The intercolumniary space is built up about two thirds of the height of the building; the rest being left open for the admission of air. On the east it opens to the river, on the west to the large temple. The capitals of all the columns are different from each other, as in the large temple, and above them are four courses of stone all round, and a handsome cornice. There is no cornice in the interior, nor any adjoining substructions to lead us to suppose that this small and handsome edifice ever formed a part of any other; and anciently it was probably exhibited as the tomb of Osiris, who the Egyptian priests maintained was

buried here, and the most obligatory oath among the Thebans was, to swear by Osiris, who lies buried in Philœ.

In regard to the origin of the name Philœ, it may be proper to mention, that the word "fil," in Arabic, signifies elephant. To this word "fil," or "phil," the Greeks and Romans added a termination, and wrote it according to the analogy of their language "Philœ," generally putting it in the plural number. Pliny intimates that there were here four islands called Philœ, or elephants, and that this appellation was a general name for the whole. The one which at present retains the name of Philœ, stands at a small distance above the first cataract. The island at the bottom of the cataract, called Elephantina, is probably another of the four, with the name translated into Greek and Latin. The other two islands have received different appellations, whether signifying the same thing in different languages, or for what reason these islands were so denominated at first, I am unable to state. Seneca uses the word "Philé" in the singular number, and applies to it the epithets "rugged," and "precipitous." "Insula est aspera, et undique prærupta;" terms which are by no means applicable to the island now called Philœ. Strabo states that it was a common habitation for the Ethiopians and Egyptians; that it resembled the island of Ele-

phantina, and was of equal size. At present there is no village in the isle of Philœ; nothing but one small hut, which contains one family, which consists of four members, the husband and wife, and two children; and Elephantina is fully three times as large as Philœ. Herodotus does not mention Philœ at all, but affirms the same thing of Elephantina that Strabo does of it, namely, that it was inhabited in common by Egyptians and Ethiopians. This omission of Herodotus is rather remarkable, for though he did not ascend the Nile further than Elephantina, as he himself relates, yet he gives an account of the country as far up as Meroe, or even further, which he professes to have received from the people at Syene. And seeing that Herodotus mentions the first cataract, and the way of sailing up and down it, I should consider this another reason for believing that the great temple in Philœ did not then exist, or most probably it would have been mentioned to him, as he was then within four miles of the place where it stands.

The island of Philœ is of an oval form, with a crescentic indentation at the south or broadest end; where it is well built up with stone from the rock below, to support the soil, and to protect it from the encroachments of the river at that place where the united stream divides itself into two, and flows down the sides of the island. It is about 1000 feet long, and 400 feet broad, at its widest part. The

rock is all granite, and the covering of earth is very slight throughout, so that the rock frequently projects, but to no great height, above the soil in any part. There are several stairs from the island down to the river; one near the north end, on the east side, near a ruined gateway; another at the crescentic indentation at the south end; and a third on the west side of the great temple. There are several small substructions and ruins of stone buildings, and a few circular brick huts, but none of any consequence. The island of Philœ would hardly ever be visited, were it not for the large temple, and the Sereer Pharaon. The Nubians called the isle of Philœ, "Gazeer Anas el Wadjout," and "Gazirá Mouchdeláp." Mr. Burkchardt says that the former appellation, means "the social pleasures of Wodjout," who is stated to have been the king who built the temples of Philœ. It has been interpreted to me "the consolation of the soul." I have not been able to procure an interpretation of the latter name, which I have spelt as it was pronounced by the Nubians.

Having closed our examination of the temples and isle of Philœ, on the 4th of January, about eleven o'clock A. M. we got on board, and set out for Bâp, or Embâp.

The air was delightful, and the sun shone from a cloudless sky, on the precipitous cliffs that border the river. There was no enlivening green to re-

fresh the eye of the beholder; but where scenes are peopled with the recollection of ages, there wants not the aid of lofty trees or verdant banks to interest the mind. A little below Philœ, we passed a small conical uninhabited island, and in a few minutes came in sight of the vessels, and the village itself. The sailors gave a cheer, being in sight of their homes, and a few strokes of the oars brought us to land, and we made fast to the bank, from which we had unloosed eight and twenty days before. The distance from Philœ to Embâp is only about ten or twelve minutes' sail. The latitude of Philœ is 24° 1′ 28″ north, and the longitude 32° 54′ 16″ east; but taking into account the windings of the river, we considered that in going to, and returning from the second cataract, we had performed a journey of between 4 and 500 miles, which we were happy at having completed without accident or interruption, the whole resembling more the summer excursion of a party of pleasure, through a delightful vale, inhabited by friends and neighbors, than an enterprize of toil and hazard, among a savage people, in an unknown land, speaking a barbarous and unknown tongue. In the course of our voyage we saw eighteen ruined temples, exclusive of those in Philœ, and probably there are many more. We counted eighty-five villages on the west side of the river, and seventy-four on the east; making in all, one hundred and fifty-nine. There

may be two or three more, but certainly not many nor of much consideration; and I should imagine that in fixing the population of Nubia at 100,000, it is as much as it will be found to amount to.

We had seen quite enough of Embâp on ascending the river, immediately therefore, on our arrival, we packed up all our goods, and having procured a sufficient number of asses, the whole party proceeded joyfully to their floating homes at Assouan. Wishing to have as complete a view as possible of this far-famed cataract, I walked along the edge of the river from the beginning to the end of it. No part of the scenery of this cataract, nor even the whole of it together, can be called sublime. The only points of view best calculated to excite such sensations, are the high cliffs of Biggé, to the west of Philœ, or Djibl Houa, below the island of Elephantina, which, when the inundation is at its height, must be truly magnificent. There is no fall of any consequence in any part of the cataract; at most but a few feet, perhaps eight or ten, where a high stratum of rock traverses the bed of the river; but this is only when the inundation has considerably subsided, for when it is at its height, I was informed that there is none at all, nothing but a rapid current pouring down between its rocky banks. In the course of this walk, which I took leisurely, and which occupied about an hour and a quarter, I passed the villages Coral, Toongarti, Am-

bercol, Absarte, Awanarti, which are very small, and situated in the low cultivated spots among the rocks, and surrounded with palm trees. There are two pretty large islands to which the inhabitants gave the names of Gazeer Shelal, or island of the cataract, and Gazeer Sehalé. All the villages are on the east bank of the river. The west bank is low, and covered with sand, and has no villages. The people behaved with the most perfect civility. Twice I sat down for a few minutes, to enjoy the prospect from two of the villages. At one of them a shiekh offered me his pipe to smoke, and water to drink, which are the common rites of hospitality in these countries.

CHAPTER XIII.

ARRIVAL AT ASSOUAN—EXCAVATION OF THE TROPICAL WELL—ASSOUAN GARBE.

On our arrival at Assouan, we were extremely happy to find that matters remained nearly in the same state in which we had left them; no difference had arisen between the reisses and the Aga, or any of the townsmen. The worshipful Aga himself was extremely rejoiced at our safe return, and particularly so on learning that we had met with neither let nor hinderance in the whole course of our voyage. The only aggression of which we had reason to complain was, that an army of rats, which by a few nocturnal incursions had previously given symptoms of having established themselves in our confines, seemed, during our absence, to consider themselves as masters of the premises, and accordingly proceeded to help themselves to whatever was most suited to their palate. With a mighty odd sort of taste, they fastened first of all upon an old dried stuffed crocodile, which Lord Belmore had received in a present from one of the Arabs at Thebes, and devoured nearly the whole of its adamantine hide. Having finished their repast in the cabin, led by no common sagacity, they marched

to the cellar, which contained a few dozens of spruce-beer, to regale our return: we thought they were perfectly safe in being well corked and out of sight; but a rat that has courage to swallow a crocodile, is not likely to find many bones in a cork; accordingly, all the bottles were unstopped, and before our arrival all the spruce-beer was drank. As we allowed the rats the undivided honor of swallowing the flinty hide of the crocodile, we shall not tarnish their laurels by any malicious speculation about the number of feet that were owned by each of their auxiliaries in their attack upon the spruce-beer. We were not before aware that the rats of the Nile were such distinguished butlers; and the ingenuity of finding such a corpus delicti produced a hearty laugh, that in some measure atoned for our disappointment in the much-longed-for beverage. The rats also manifested their hostile disposition on board the other vessel, by attacking a defenceless crocodile which I had prepared and stuffed a few days previous to my leaving Assouan; however, they were surprised and routed before they had time to carry their ravages any further than merely wounding the tail, and scratching the feet. Of this last aggression we readily acquitted the featherless bipeds.

During our excursion into Nubia, we had become so much accustomed to living and dining in the open air, and to enjoying the contemplation of the

evening sky, that we found it a real privation to conform to the regulations at Assouan, and to dine on board; it was like entering the smoke of London after a residence in France.

The noble traveller, having determined on excavating the tropical well, arrangements were immediately concluded with the Aga, and men engaged for that purpose; and next morning, the 5th of January, a dozen of laborers, with such implements as the place afforded, broke ground in the operation. As we could only devote two days to the work, no attention was paid to opening the door, or clearing the rubbish from the exterior of the building, though that would have been the most regular plan of conducting the examination; but we had not time for that, and the diggers were therefore sent immediately into the interior of the temple, with a view to ascertain if, by removing the rubbish from it, and sinking down as far as circumstances would allow, any evidence could be found of the existence of such a well. The space in the interior was too small to admit of all the laborers being employed at the same time, so that they wrought and rested alternately, by which means the spades and baskets were kept in constant exercise. In this manner the work was hotly plied for two days, and the progress carefully and anxiously watched in both the chambers. After clearing out a quantity of rubbish, we came to a firm

compact stratum of stones and earth, which we considered to have been the floor of the building, and on perforating it, we sunk into a stratum of brown sand, like that which is lying on the outside of the building. We descended altogether to about the depth of 12 or 14 feet, but found nothing more satisfactory on the subject of our research. The descent was made in the middle of the chamber, so that we could not tell whether we were below the walls of the building or not; for my own part, I have no doubt that we were, and that this small fabric was built upon the sand, in the same manner as many houses and even large hospitals are still built on it, in the sites of ancient towns in Egypt, in the present day. This small edifice is called by the natives Madrisseh, or Madrasseh, which means university, or place of study, and which would furnish a presumption that it had once been an observatory, whether a well or not. Its latitude is 24° 5′ 23″ and its longitude 32° 54′ 49″.

During the time that these operations were going forward, I took a boat and rowed across to the western Assouan, Assouan Garbé, to visit the ruins of a Christian convent which the inhabitants call Deer, or Dair. There is no village on the west of the river. The ruins of the convent are at a short distance, of considerable extent, and consist chiefly of sun-dried brick. The walls are covered with Arabic inscriptions, which I regretted not being

able to read; perhaps some of them contained valuable information respecting the builders, inhabitants, or destroyers of this former abode of the Christian faith. In an interesting country like Egypt, which is so deficient in the materials both of public and private history, every inscription is valuable, and ought to be preserved. Though no inscription in the present Arabic character can be of ancient date, yet it may contain notices respecting the overthrow of the Christian establishment in Egypt, that might be of great service in ecclesiastical history.

The burial-place of the Christian possessors of the ruined walls is on the top of the adjoining hill; and, on visiting it, I was shocked to see the numbers of bodies that had been torn from their sepulchres, and were lying scattered about in the open air, wrapped up in the coarse brown cotton or linen cloth in which they had been interred. It is a horrid barbarity that invades the tomb, and tears from the defenceless body the last robe that the hand of friendship had wrapped round it, and leaves it to wither in the open air. The small and humble stones that marked the resting-place, and bore the superscriptions of the deceased, were now separated from their owners, and told an empty tale. The inscriptions are in the Greek character, remarkably simple, mentioning merely the name and office of the individual, which is generally that of a monk, the day of the month, and the year of the indiction in which he died,

and concluded with the sign of the cross. The tomb-stones are of the same size and shape with those at the ancient Syene, which are inscribed with the Couphic or ancient Arabic character, and which, if interpreted, would probably be found of similar import.

CHAPTER XIV.

DEPARTURE FROM ASSOUAN—ARRIVAL AT THEBES—DEATH OF THE PRINCESS CHARLOTTE.

HAVING completed our arrangements at Assouan on the 6th, we set out on the morning of the 7th on our return. The masts were struck, and laid along the side, in the same manner as on the vessels in which we returned from the second cataract, and there being little wind, we glided down quietly with the current. We soon passed the low granite rocks in the middle of the river, the low alluvial point of the famed Elephantina, the sloping plain of Assouan, and the lofty Djibl Houa, and lost sight of this ancient city, the boundaries of ancient Egypt. At first we moved on slowly; but after the Arabs had got some refreshment, a short nap, and a pipe of tobacco, they manned each felucca with eight oars, and a man to each oar; a ninth person stood in the stern of the felucca, holding a rope in his hand, which was attached to the prow of the maash, and with which, as the boatmen rowed, he pulled us along, and we descended the river with great rapidity. This, at first, seemed a mighty awkward way of proceeding, particularly as the poor unfortunate man who pulled the rope seemed to be ex-

erting himself above his strength; his face was flushed and turgid with blood, his eyes appeared as if they would start from their sockets, and he was every now and then obliged to let go the rope, or otherwise would have been pulled over the stern of the vessel: after a little practice, however, he became used to the business, and performed his task apparently with ease; and we were perfectly satisfied that it was a preferable plan to be thus towed along by the men rowing in the felucca, than if the oars had been mounted on the sides of these high unwieldy vessels, as they were on the small craft which reconducted us from Nubia.

We now relapsed to our former habits. When dinner was ready, the two boats came along side of each other, and we easily stepped on board; or if from the high wind, it was difficult to bring the two large vessels together, the felucca carried us to Lord Belmore's vessel, on board of which we dined and spent the evening in society together, till we stopped for the night, when, in general, it was time for each of us to retire to his respective place of rest. This night we remained at Draou, which is about two miles above Koom Ombas, on the west bank of the river, and which we reached next morning; and, after breakfast, proceeded to inspect the temple, which we did not stop to examine in ascending the Nile. It is quite near the river, and though a very fine ruin, is not so fortunate in its

situation as most of the other Egyptian temples. It stands upon the east bank of the river, and, what is rather uncommon, fronts the west, that is, the river; perhaps on account of its being dedicated to the worship of the crocodile; as the other temples, being more or less connected with the worship of the sun, look to the east. There is no propylon or dromos in front of the temple; but the portico or pronaos is very magnificent, and presents an imposing façade 83 feet long towards the river. It has consisted of fifteen fine massy columns, five in front and three in depth. The capitals of the columns are formed after the palm-branch, the doum, and the lotus. They are about 30 feet high, and nearly 20 feet in circumference at the base, and are covered with sculptured figures and hieroglyphics. The remains of the whole building are about 120 feet long. The interior of this temple is quite different from that of any other in the country. It is entered from the portico by three doors, which have the globe and serpent with wings sculptured over each. The middle door leads into one large chamber which does not seem to communicate with any other part of the temple; but it is so much filled with sand and stones, that the statement cannot be relied upon as certain. The other two passages, one on each side, pass on through the whole suite of four chambers, and almost all of them have doors communicating with the outside,

but not with each other, through the partition-wall in the centre of the building. In the first chamber on the left, or north side of the temple, we found over the door of communication a Greek inscription, which we afterwards found had been copied by Mr. Hamilton, and which was probably engraved there by order of the sovereigns whose names it contains; and, if we may be allowed to decide, from the equal degree of tarnish on the letters and on the stone, appears to be coeval with the building itself.

Some of the stones in this temple are very large; we measured one of them, which was twenty feet 5 inches long, six feet 10 inches broad, and four feet 9 inches thick. The whole of the interior of the temple is very much filled with sand, and the walls are much fallen down. Near the north-east corner, I observed that part of the wall rested on Roman brick. The whole temple has been surrounded by a high wall, to keep out intruders and idle spectators. There was, probably, also another row of columns in the pronaos, fronting that part of the body of the temple which now appears stripped, and like a shapeless projection from the rest: the columns in the pronaos would then be eighteen in number, six in front and three in depth, which is more conformable to the Greek taste in building, which did not admit of an odd number of columns in the façade. On the south side of the temple,

the bases of large columns still remain; but it appears that they belonged to another building.

In regard to the sculpture on this temple, it does not appear ever to have been finished; the most interesting and best executed is on the pronaos. Osiris is frequently represented with a crocodile's head, with the sceptre and sacred tau in his hand, and receiving offerings. A lion with a hawk's head, or hiero-sphinx, occurs frequently among the offerings. The crocodile frequently occurs here among the hieroglyphics, and in one place we saw him as if placed on an altar, and surrounded with votaries; we did not see him among the sculptured figures. Neither Isis or Horus appear so frequently in this temple as in those already described. A figure of Typhon has been mentioned by authors as occurring in this temple, but we did not see it.

At the south-west corner of the pronaos, but considerably in advance, and close upon the brink of the river, there is a lofty structure, resembling a propylon. It is remarkably well built, and covered with sculpture and hieroglyphics; but like the temple it is now much dilapidated. Joined to it is a high ruined wall of unburnt brick, which has been carried all round the temple. Probably for walking round the sacred crocodile, which was worshipped in this place; as the long tank beside the propylon was probably intended for bathing him.

On the other, or north-west corner of the temple,

and close upon the river's edge, there are the remains of a small temple of Isis. The columns are Isis-headed, and there is an excellent figure of the goddess herself sculptured upon the walls.

On the north of the temple, at a small distance from it, stand the ruins of the old town, which consist merely of small brick built huts, buried under sand, and inhabited by foxes and jackals.

The inhabitants of Koom Ombos were the ancient and inveterate enemies of the inhabitants of Denderah. They quarrelled about their gods, and never could agree about any thing else. One horrid fray, in which the Denderites were the assailants and victors, was fought near the walls of Coptos, in Domitian's time, when Juvenal the celebrated satyrist was in Egypt, and which he describes, in the most sarcastic and indignant terms, in his fifteenth satire, addressed to Volusius, of Bithynia. The Denderites were not content with routing their antagonists, and trampling them under their feet; but tore the living flesh from their bones, which they afterwards gnawed with the most infernal exultation. Both towns are now equally desolate and uninhabited.

There is no village within two miles of Koom Ombos, but a little to the east of the temple, there is a well-cultivated, well-watered field on the edge of the desert. Thither we directed our steps in quest of mummy pits, and entered several which

we found generally divided into three compartments, with holes cut in the rock in a horizontal direction, in which the mummies were laid on their backs in a horizontal posture, with their feet outwards. We searched for the pits in which the mummies of the crocodiles had been deposited; but, though guided by a native, we searched in vain, and in a little time abandoned the pursuit, and shaped our way back to the vessels, passing by a fine spreading sycamore tree, under which the caravans and land travellers stop to refresh themselves, and to repose in the heat of the day. Having got on board, we immediately set sail for Hadjr Silsil, or Djibl Silsil, which mean the stone or rock of the chain, which we reached a little after sun-set.

Hadjr Silsil is an ancient and extensive quarry of compact sandstone, with shrines and places of worship cut out of the rock, or erected in different places for the accommodation of the workmen, and covered with sculpture and hieroglyphics. The rock comes close to the river on each side, but does not exceed the level of it any where, above sixty or a hundred feet, and that not precipitously. The most extensive quarries are on the east side of the river where we first landed. The ancient roads leading into them are still open, and bear the tracks of wheel-carriages, and are so little obstructed by rubbish, that they might be used for the same purpose in the present day. These roads have been

cut from the river, on which the produce of the quarry was floated to its destination, through the rock where it was shattered, porous, and of little value, into the place where the stone became compact and fit for being wrought, and are of course longer or shorter, straight or winding, according to circumstances. By pursuing the line of these different roads, the traveller may even, without a conductor, easily wind himself through the whole labyrinth of these quarries. On reaching the sound and workable stone, the workmen pursued their labor in different directions. Some of the quarries are about 600 feet long, 300 feet wide, and 70 of 80 feet high. In no place does the bottom of the quarry seem to be under the level of the Nile. In some places stairs are cut in the rock, by which to ascend to the different benches of stone and steps to ascend from one bench to the other, which in some places are continued up the front of the rock to the very top. In general, however, they are merely square holes cut in the face of the rock for receiving the feet. I should have thought the individual probably ascended by the assistance of a rope, till I saw the naked monks scale the precipitous front of the rock at Djibl Tair, with no assistance but the steps. They resemble the holes cut in the shaft, or well of the large pyramid, only that being a narrow circular passage, has holes on each side for the feet, and before for the hands to lay

hold of. I did not visit the quarry in Mount Pentelicus from which the marble was taken for the temple in Athens; but it would be curious to compare the working of that quarry with that of the one under consideration.

In some of the benches the stones are merely outlined, in others they are half cut, in others nearly disengaged, and the splinters lying about are so fresh, that a person would think the laborer had only left his work the evening before, and was going to resume it the following day. Yet matters have remained in this state probably for 2000 years. In one part we perceived a sphinx half cut out. In some parts the quarry is wrought down the breast perpendicularly. In other places the rock is cut out in large excavations, with columns left to support the roof; thus forming a cool and pleasant retreat for the workmen from the heat of the sun. In some places large stone tables are set up covered with hieroglyphics, running in horizonal lines from side to side of the table. The birds and other animals generally look to the right. In different places we also encountered many Greek inscriptions; some of which were nearly obliterated, others so long that we had not time to read them, others very short, and merely intimated, or rather recorded, the offering of the individual, without mentioning what that offering was; the offering of Eron Ptolemy; the offering of Apelles Lopnos; there are also several

inscriptions in the Coptic character; but by far the greatest number is in Greek, and probably the greater part of the quarry was wrought by Greeks in the time of the Ptolemies, when the worship of Jupiter Ammon was most especially in vogue. Perhaps if these inscriptions were carefully examined, along with the laboring utensils which are sculptured upon the rock in several places, much light might be thrown upon the period when these quarries were wrought, and consequently when those gigantic temples, for which they furnished the materials, were erected. Let us not complain of the want of information respecting ancient Egypt, till we have made ourselves thoroughly masters of all that remains in the country. There are five or six other quarries on the same side of the river, besides the one already mentioned, but none of them of equal dimensions with it.

Here it may not be impertinent to remark, that I did not perceive any inscriptions in the Coptic character, in the quarry at Gartaas, in Nubia. There were, I believe, several in the Roman character, though I have not marked any of them in my notes. The greater part of them were in the Greek character, though mostly alluding to Romans, or people of that period, when Egypt and Nubia were in subjection to Imperial Rome. Probably the quarries at Gartaas and Kalabshi are not so ancient as those at Hadjr Silsil.

The quarries on the west bank of the river are much less considerable than those on the east. Here the principal objects of attraction are along the edge of the river, and consist in numerous tables of hieroglyphics, sculpture, and excavations resembling tombs or temples cut in the perpendicular face of the rock. In one of these compartments we perceived the following group:—Isis leo, with the moon over her head, and the sceptre of Osiris in her hand; an ibis-headed deity, with the globe over his head, and the sceptre of Osiris also in his hand; then a Typhon, with a lunated head-dress; he holds the sacred tau, which is inverted in his hand, and presents it to a person who is offering to him. This is the only place in all Egypt, in which I remember having seen an offering presented to Typhon. The same group is repeated on another table, with this difference, that Isis has the human, instead of the lion's head, as in the former one. Close to these two groups are two curious tables which deserve more attention than I had time to bestow upon them. The hieroglyphics in the upper parts of the tables are written in horizontal lines, and the lower parts in chequered lines like the Greek almanacks already mentioned in the ruined Greek chapel at Hindaou. They are also in four columns line for line, and I should like extremely to see a skilful comparison made of the two.

Many of the excavations along the edge of the

river have fallen down, the greater part of them have been covered with sculpture and hieroglyphics, and some of them have been painted. The one that most particularly arrested our intention, was that at the lower end of the series. It has four columns in front, with several niches in the inside, containing statues. The walls are covered with sculpture, and hieroglyphics, which shows that it was originally an Egyptian temple, and the figure of the cross being painted up in several places, shows that subsequently, it was converted to a place of Christian worship. In another of these excavations, we saw the figure of the cross painted upon the wall, with this inscription over it, CTAYPOC ΔΩN XPIC-TIANΩN—the cross of the Christians; and on the wall opposite, ΓC+X̄C. We did not see the remains of any town or village in this place, and from there being no cultivatable land in it, and but very little in the immediate vicinity, it is probable that any houses that were erected here were merely for the accommodation of the laborers in the quarries. About one o'clock we got on board, and after a pleasant sail arrived at Edfou about eight, and took up our station as before, about a mile and a half from the town.

The second view of the village, and magnificent temple of Edfou pleased us quite as much as the first, but the dogs were so furious on our approach, that in self-defence we found it necessary to pass a

shot through one of them. The crops of dhourra, which we saw on ascending the Nile, were now all cut down and threshed; which operation is performed by the cattle treading out the grain, the same as in Greece, and other parts of the Levant; but here they have a machine with two wheels, which passes over it, and chops the straw, so as to render it fit for the use of the camels. In some cases, however, the straw is saved, and the peasants make straw huts of it, in which they repose during the night, or in the heat of the day. The asses, the cows, sheep, goats, and camels, were grazing in the fields, which are, perhaps, as clear at this season of the year as in any other. The barley which was sown since the decrease of the Nile, is now considerably advanced, so are also the flax and the addess, or lentils.

By ten o'clock A. M. we returned on board, and proceeded down the river. The Persian wheels are now less employed, all the water required is raised in buckets, as formerly mentioned. But the fields can scarcely be said to be under irrigation, and are so covered with dust, that a person can easily believe that were it not for the inundation and constant irrigation from the river, the fertile soil of Egypt would soon be a loose flitting dust, uncemented by vegetation, the sport of every wind. So that the Abyssinian king who proposed to starve the Egyptians, by turning the course of the Nile into

the Red Sea, would have punished them most effectually if he had carried his design into execution. At noon we passed a peculiar looking rock, on the east bank. It springs up insulated from the mountain-chain, quite in the middle of the plain, and seems as if the top had been rounded, and divided into a number of compartments, by art. The wind was high, and contrary, and having glided down to Agrout, a small village on the east bank of the river, we stopped for the night.

Next morning, the 11th, we set off at an early hour, and by ten o'clock were abreast of Esneh. We landed on the opposite side, and proceeded to an ancient temple, which stands alone in the middle of the plain, at a considerable distance from the river. It is small, much dilapidated, and contains nothing of sufficient interest to compensate for the trouble of going to see it. It is older than any of the temples at Esneh. Having crossed the river, we found this respectable town enlivened by a fair, which had drawn together an immense crowd of respectable looking, well-dressed country people. The market was held on the outside of the town, where there was a tolerable show of dromedaries, camels, cows, buffaloes, sheep, goats, asses, and crockery-ware. We looked eagerly for jugglers, shows, or any kind of amusement, but saw none; matters, to the eye of a stranger, seemed exceedingly dull.

Immediately on my arrival, my dysenteric patient, greatly improved, both in health and looks, came to welcome me to Esneh, and brought a request from the Bey for me to pay him a visit. I had before seen, and prescribed for his Excellency at Assouan. He was a great complainer, as most people are who eat and drink more than they ought to do; yet for all that, he looked marvellously well, presenting as rosy a countenance, and as portly a corporation, as any of the by-standers, and, excepting when an accumulation of bile or acidity happened to gripe and irritate him, enjoyed a tolerable share of good health. At present he labored under one of these affections, of which, like all his countrymen, he was remarkably impatient, not to say afraid, for he seemed to fancy that every pain that shot along the alimentary canal would be his last. He is said to be a brave man in the field, though I believe he never was tried but in a review; and certainly, under bodily suffering, he is one of the greatest cowards upon earth. Fortunately, there was not much difficulty in relieving him from his present inconveniences; but it would not have been so easy a matter to satisfy his ulterior demands, which were to give him something that would prevent it from ever troubling him again. This man is said to be very rich, and would bleed excellently well under the hands of a quack.

Next morning, the 12th, we set out again, after

another interview with the Bey, and by mid-day reached Asphoun. The beautiful open plain between it and Esneh, becomes more extended here. The town is about a mile from the river, and in our way thither, we encountered the Aga of the place, who was enjoying the sports of the field, with his servant carrying his musket and pipe behind him. He politely invited us to his house, and having treated us with coffee, said there were no antiquities in the place, but that we were at liberty to walk about and judge for ourselves; we availed ourselves of his permission, and except a few granite columns, apparently of Roman workmanship, we found the account of the Aga quite correct. We were informed, however, that there was a ruined temple about an hour's distance, toward the mountain, and having procured a sufficient number of asses, and a guide, we set out in search of it. Having passed the cultivated fields in the neighborhood of the town, we entered upon a plain of sand, in which we saw a number of mummy-pits, and many broken sarcophagi, of burnt clay, lying in the open air, and patches of cultivated ground and mud huts in several places; the whole appears to have once been a fertile plain, though now the greater part is buried under sand. After an hour and a half's ride, we arrived, not at a ruined temple, as we had been led to expect, but at a ruined Coptic convent, a large building of unburnt brick, in a most wretched con-

dition. The walls were covered with Arabic and Coptic inscriptions; but the monks had long since withdrawn from the empty cells. Two rooms were laid with mats, and provided with jars of water, for the use of those who came thither to worship; but no excavations in the rock, nor any remains of an ancient town in this place. The immense mound of rubbish on which Asphoun, or Sphoun, is built, convinced us that it was altogether unnecessary to look for the remains of any other city in this place. Accordingly, we remounted our asses, and retraced our steps to the village, and thence to the vessels; and in the evening dropped down to El Mallé, on the east bank of the river, where we stopped for the night.

On the morning of the 13th, we set off at six o'clock. The air was calm, and the sky considerably clouded; yesterday it wore the same mottled aspect, but the wind was high. At noon we arrived at Hermont, the Grecian Hermonthis, where Jupiter and Apollo were worshipped, and a sacred bull was reared, as at On and Memphis. The ruins of the ancient town which lie between the present village and the mountain, are about a mile distant from the river. They consist of one temple, and a prodigious heap of rubbish of unburnt brick. There are no remains of any propylon. The walls of the pronaos are standing, but in many places much dilapidated. The cella is pretty entire, and covered

with sculpture and hieroglyphics; many of which differ considerably from any that we had formerly seen. On the inside of the door there is represented a hawk, standing upon an altar, or pedestal, from which lotus flowers are issuing out in every direction. He is adorned with the round high cap that is generally worn by Horus. On each side of the altar, there is a female in the attitude of adoration. Behind the female figure, on the right, stands Nephthé, with a large knife in each hand; and on the left Typhon similarly armed; both appear as if determined to cut the lotus flowers, which branch out from the altar near to the place where they are standing. Behind Typhon is the great god Mendes, to whom the grim dwarf is reverting his eye, as if afraid to touch the lotus in his presence. Behind Nephthé stands a female figure, holding to her breast the sacred tau, and sceptre of Osiris, as if praying to be preserved from the power and vengeance of such a monster. Below is Harpocrates, seated on the budding lotus, with his finger on his mouth, as if to indicate the silent march of vegetation; before him the hawk-headed deity is seated between the horns of a bull, being characteristic of the season when the sun in taurus rides. On the right of Harpocrates, Isis is nursing Horus, and a hawk-headed crocodile reposes on an altar. Cats, ibisses, serpents and cynocephali are sculptured over the walls in great profusion. Over the door,

in the innermost apartment, nearly the same device is repeated. In several places along the walls females are represented nursing children; two of them have handsome cows' heads, and are seated upon lion-shaped couches; but they are not characterized by the sceptre or sacred tau, or any other mark of distinction. Two sacred birds, with feathered sceptres in their claws, occupy the end wall; and behind them is arranged a flight of seven birds, with outspread wings and human faces, and the moon between two spreading horns over their heads, such as is generally worn by Isis. The bull and scorpion are engraved upon the ceiling, and between them a man in a boat, with several other mystical figures. The whole ceiling is embraced by the figure already described as encircling that in the pronaos at Denderah.

The outside of this interesting temple is also covered with sculpture, among which is Isis, with a globe in one hand and a sword in the other, and behind her a cynocephalus with a sword in each hand, and a lion rampant with a sword in each paw. On the end of the temple there is a camel-leopard and a wolf looking different ways, and a scarabæus crawling towards a globe, which is painted red. The sculptured groups and hieroglyphics in this temple are well cut, and extremely interesting; they indicate a more ancient date than most of the temples in Egypt: yet here we find stones with the

hieroglyphics inverted which does not so much indicate its great age, for one temple might be repaired by the materials of another which was not so old as itself. On the south side of the temple there is a tank of water, which is faced up with stone all round, with a stair to get down to it; anciently it was used for the ceremonies of the temple; now, being nearer to the village than the river, the natives frequent it for washing their clothes.

On the south of the tank, but at a considerable distance from it, we came to the ruins of an extensive building, which appears to have been a Christian church. The figure of the cross is cut upon the walls in several places. There have been four rows of granite columns, of Greek or Roman manufacture, within the cella. The walls have been built of the materials of an old Egyptian temple; many of the stones are still covered with sculpture and hieroglyphics, and are large, stretching quite through the wall. Part of the interior is still covered with plaster, and painted with red figures, such as are usually exhibited in the Greek churches. There are still Christians at Hermont. The bed of sandstone terminates between that and Asphoun.

At one o'clock we reimbarked, and proceeded joyfully on our way to Thebes. About three quarters of an hour brought us in sight of Luxor. The distant view of this noble plain, and the ruins which it contains were of themselves sufficient to gladden

every heart. In Thebes the lover of antiquity finds a home, from which he cannot wander in search of any thing greater, or older, or more perfect of its kind. As we advanced in our course, the doors in the mountains of the western Thebes loomed upon our sight, and, like a smiling friend, invited our approach. We reached Luxor at four o'clock P. M., from which we soon dropped down the stream to the western bank, and resumed our former station at the sycamore-tree, delighted to put up our oars, and impatient to meet our English friends, Mr. Salt and Mr. Beechy, and to hear and to tell what had passed since the hour of our separation.

"The Princess Charlotte is dead, and the nation in tears," are the latest news from England brought in a Greek newspaper from the island of Corfu. Tidings of sorrow are at all times unwelcome; but they come at the most unseasonable moment upon a traveller in the midst of his journey; like a shower of sleet upon the tender bud, they arrest him in his progress, and chill and deaden the energies of life. The well-regulated heart of every Briton nourishes a care for his Sovereign and his country, which grows with his growth, and strengthens with his strength, and which, at every step that he removes from the land of his fathers, engrosses more and more his affectionate regards. The pride of the traveller is the greatness of his Sovereign, and the independence of his country; and he joys in hear-

ing the voice of strangers in unison with his own? The troubles of Country or King afflict him with anxiety; but the death of the Heiress of the throne sounds like a knell from the eternal world to wake the weeping blood within his breast, and to flood the heart with a tide of the most melancholy reflections. We love our King, and we love our Country, and we lament the calamitous bereavement that has robbed the nation of so bright an ornament. We recur to the sacred volume, the well-spring of all our hopes, and we read in this our charter to the skies, "Blessed are the dead that die in the Lord." He created, he redeemed, he loves and preserves our race; he knows the end and measure of our days; and not a sparrow falleth to the ground without his permission; and we desire to be resigned to the dispensations of his providence and grace. Clouds and sunshine may vary the horizon of our prospects, but the ways and purposes of Jehovah are unchangeably the same. But eighteen months before we saw this lovely Princess in the hey-day of health and spirits, as she drove rapidly along with the husband of her choice, amid the applauses of a gratulating people. To judge from her appearance, you would have said that fate had placed her at the greatest distance without the widening circle of his career. How swiftly has the pursuer overtaken and numbered her with the dead! We admired her virtues; we deplore the irreparable loss;

and, paying the heartfelt tribute of respect to her memory, with a mourning nation we follow, in our mind's eye, her body to the tomb, and her spirit to the mansions of everlasting day. We shall go to her, but she shall not return to us. The earth is the scene of our operations, and Thebes, where the elements of many an ancient king and many a kingly sceptre wanton in the wind, or blossom in the flower, is now the place of our abode. The fragments of ruined grandeur lie scattered over the ground; they harmonize with the state of our mind, and invite us to indulge the feelings of our heart: but the sun withdraws from the sphere of vision, and here we shall repose while night covers the earth with the obscurity of its shade, and with the morning of another day resume the examination and description of this most interesting and desolated field.

END OF THE FIRST VOLUME.

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